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NEW HEAD OF LUTHER

Sculptor presents statue to Baltimore church

Vol. 36, No. 4

OCTOBER 28, 1953

10 CENTS

WINDS

"WHAT'S THAT?" demanded Sally, pointing to the leaflet in her friend's hand.

"It's a pamphlet about a new religion. Some woman was handing them out on the street corner this morning," replied Edith.

"Sounds silly to me," Edith observed as the girls continued on their way to high school. "What do we need a new religion for? Pastor Brown says Christianity has all the answers."

"BUT THIS SOUNDS GOOD," protested Edith. "Listen—it says you can overcome disease and death and be happy and prosperous forever by following a few simple rules. A man is going to explain it at a lecture tomorrow night. I think I'll go."

"Tomorrow night is the Luther League meeting and you can't miss it," said Sally sharply. "Anyway, that sounds like a come-on to me. Christianity will help you achieve all those things and you know very well there's no magic formula for them. People who chase after new religions might as well follow voodoo—they're just as superstitious. One of the Bible verses for tomorrow night's devotional says that we shouldn't be swept away by every new wind of doctrine."

JUST THEN the brisk autumn breeze caught the pamphlet from Edith's hand and carried it down the street with a swirling flurry of leaves. Edith made no effort to retrieve it. "I guess you're right," she admitted. "God is most likely to help us if we prove we are faithful to what we know is true."

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1953, by the United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

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COVER PICTURE. Sculptured head of Martin Luther is the work of James N. Wines, Syracuse University student, who gave it to Ascension Church, Towson, Md., of which he is a member.

THE CHURCH IN THE NEWS

Ask Chinese to release missionaries

Days had added up into years for most of the 33 Americans now in Chinese jails. One of them, United Lutheran Church missionary Paul Mackensen, has been imprisoned since March 7, 1952. Eight American Protestants and 13 Roman Catholics are still held in China.

This month the U.S. Department of State made a new protest to the Chinese against detention of the 21 missionaries and a dozen other American citizens. "The Chinese Communists have not answered the numerous protests and notes which the British representatives in Peiping have presented on our behalf," said the State Department. Several requests to the Soviet Union to aid in freeing the missionaries have also failed.

"The department will not overlook any possibility of obtaining the release of all the Americans unjustly imprisoned by the Chinese Communists or denied the right to leave Communist China," the government spokesmen promised. The U.S. is "very seriously concerned."

Missionaries on front line in Kenya

Fiercest of all attempts to drive white men out of Africa were the bloody Mau Mau raids in the British colony of Kenya. Missionaries had been slaughtered, along with native Christians, in efforts to destroy everything the white men have brought to Africa. Most recent missionary victim was an Italian nun, Sister Eugenia, killed by 50 spear-throwing Kikuyu tribesmen who attacked a Roman Catholic mission station at Imenti.

This month the British government in Kenya was using missionaries in a propaganda campaign against the Mau Mau. In a barbed-wire enclosed camp where 1,500 Kikuyus are held, missionaries and native Christians give the prisoners religious instruction. When prisoners indicate that their new Christian belief has counteracted their Mau Mau spirit, they are to be sent to convert fellow-tribesmen.

One Kikuyu Christian who led an avenging party against the Mau Mau who attacked a mission school has been awarded Queen Elizabeth's Commendation for Brave Conduct. He is Samuel Muge Githu. Mission schools are becoming centers of resistance to terrorists throughout the colony.

Wisconsin Synod threatens Missouri

The Lutheran Church—Missouri Synod is a "persistently erring church body," the Joint Synod of Wisconsin announced at its October convention. But the Wisconsin group will give Missouri another year to reform before breaking the 81-year-old relation which the two churches have in the Synodical Conference.

Missouri Synod guilt, according to the Wisconsin Synod, consists of 1) its willingness to negotiate a doctrinal agreement with the American Lutheran Church, 2) tolerating Boy Scout troops in its congregations, 3) permitting its pastors to serve as chaplains in the armed forces, 4) allowing its members to engage in joint prayer with persons of differing beliefs, 5) seeking to persuade lodges to remove objectionable features of their rituals, 6) "co-operating with unorthodox church bodies."

The time has come for the Wisconsin Synod, said the Rev. A. P. Voss, to tell the Missouri Synod "a few things. We should make a statement to the church and the world, and say, 'This is Wisconsin Synod doctrine. Take it or leave it.'"

Luther helps celebrate the Reformation

Never had Americans celebrated Reformation Day (Oct. 31) so effectively as they will this year. Martin Luther himself—as acted on the screen by Niall MacGinnis—will be on display in movie theaters in a hundred American cities. Record-breaking attendance continues to pile up wherever the picture is shown.

Philadelphia's Stanton Theater, where *Martin Luther* opened Sept. 25, guaranteed to show the picture a week, with option of extending the run one or two weeks more. Long lines of people waiting for tickets at the box office each evening (*see photo*) encouraged the theater management to decide on the full three-week run. It would close Oct. 16, it was announced. By the 16th attendance had totaled 63,603, and the theater decided the run would have to be continued until the end of the month.

Openings in 43 cities are scheduled for the week of Oct. 25, including Seattle, Knoxville, Nashville, Buffalo, Washington. Another 40 openings are coming in the week of Nov. 1, including Boston, Newark, and Sauk Center, Minnesota.

Catholic critics

Roman Catholic critics of the *Martin Luther* film had been fairly quiet, although a few angry folks besieged theater managements with demands that the picture be withdrawn. *America,* among the best-known Roman Catholic periodicals, said the picture is "skillfully made, dialogue is clear, sharp, precise and, at times, moving," but the film "conveys an impression of Luther and his Reformation which is inadequate and misleading."

In Germany where the picture is to be released in a German-language version, the Roman Catholic bishops of Bavaria protested that *Martin Luther* might "rip open old wounds and disturb the good relationship" between Protestant and Roman Catholic churches, which have cooperated considerably in recent years.

STANTON
A MAGNIFICENT MOTION PICTURE FOR OUR TIME
MARTIN LUTHER A DRAMATIC BOMBSHELL
I CANNOT I WILL NOT RECANT! HERE I STAND
Stanton
MARTIN LUTHER
A MAGNIFICENT
MOTION PICTURE
FOR OUR TIME
A MAGNIFICENT MOTION PICTURE FOR OUR TIME
MARTIN LUTHER A DRAMATIC BOMBSHELL
"I CANNOT I WILL NOT RECANT! HERE I STAND"

WAITING IN LINE FOR "LUTHER"
Philadelphia's Stanton Theater had 63,603 attendance in three weeks

Catholics after "The Moon"

One 1953 movie was getting rough treatment from Roman Catholics. *The Moon Is Blue* had been condemned by New York City's archbishop, Cardinal Spellman, as "a serious violation of moral standards and especially dangerous to youth."

After the Holy Name Society and Catholic War Veterans protested against showing *The Moon* in Jersey City, a police ban on the picture was announced, charging that the film is "obscene, indecent, and tends to corrupt the morals of Jersey City."

Catholic efforts resulted in a ban on the picture in Ohio, Kansas, Maryland, and Massachusetts. In Maryland the Catholic Committee for Decency has recommended that state censorship be strengthened by increasing police power to stop the showing of pictures considered immoral. Censorship is "a necessary function of police power," said the Rev. John Schultz of Catholic University.

Father Schultz condemned the decision of the U.S. Supreme Court regarding *The Miracle*, a film which Roman Catholics sought to ban in 1951 on the charge that it was sacrilegious. It is unfortunate, said Father Schultz, "that the battle must be fought with the president of the United States on one side and the judiciary on the other. A nation cannot exist with a pagan judiciary and a God-fearing executive branch."

Oxnam against liquor

Bishop G. Bromley Oxnam talked like an old-fashioned Methodist this month. He told the church's Board of Temperance that if all U.S. alcoholics were marched down Washington's Pennsylvania avenue they would be a "pitiful parade shuffling with unsteady step, moving 12 abreast, and would take 20 days to pass."

The bishop centered his attack on liquor advertising. "Proper controls must be set up," he said, "to protect the American home, at present invaded by liquor advertising."

American consumption of alcoholic beverages reached an all-time high in 1952, reported the National Temperance League. It amounted to 18.86 gallons per person—about one pint higher than in 1951. Since 40 per cent of Americans don't drink, the consumption by the other 60 per cent actually averaged about 31 gallons for the year (including 27 gallons of beer).

Clothes for Thanksgiving

A campaign throughout November to gather at least a thousand tons of used clothing for shipment to needy people overseas was proposed last week by the National Lutheran Council. Climax of the collection should come in Thanksgiving week, suggested Bernard A. Confer of Lutheran World Relief.

In East Germany, said Mr. Confer, "our brethren live under steadily deteriorating circumstances." Those who escape to the West "must come empty-handed." In Korea, he said, "cessation of hostilities should bring more opportunities for serving the millions who have endured so much suffering." Need is great in Austria, Yugoslavia, Syria, Jordan, Formosa, and elsewhere.

"To a refugee in rags," said Mr. Confer, "your gift of clothing—distributed in the name of Christ—is a powerful witness. It tells sorely tried Christians that their Lord watches over them."

From U.S. government surplus supplies the Lutheran relief organization has been promised 800 tons of butter and 1,800 tons of powdered milk for shipment to Germany, Austria, and Yugoslavia.

MAKE YOUR CLOTHING
SPEAK FOR
CHRIST
Send your gifts for the needy abroad to your nearest LWR depot, or to
LUTHERAN WORLD RELIEF
202 Shafer Avenue
Phillipsburg, New Jersey

A THOUSAND TONS WANTED
Thanksgiving offering

Earlier in the year 3,000 tons of powdered milk had been supplied by the government. Two-thirds of it is for Germany.

Churches provide schoolrooms

Scores of American communities had no place to put the throng of small youngsters enrolled in public schools this fall. Churches—with plenty of space unused during school hours—can provide quarters for the overflow.

For $2,600 a year, covering "the mere cost of heating and janitorial service," a Roman Catholic parish would rent space in its school building for children in Center Township, near Kokomo, Indiana, the parish priest, the Rev. J. McFarlane Smith, offered. The state superintendent of public instruction approved the plan.

Eight Protestant churches near Baltimore made a similar offer. The eight are to receive $2,600 a month, from $75 to $500 per church according to the space made available. The proposition backfired this month when the churches began collecting the rent. The state supervisor of assessments, Howard E. Burkhardt, ruled that receiving the rent money cancels the exemption of the church properties from taxation. At least one month's rent would have to be paid in taxes.

The churches replied that they offered space to the schools "in a spirit of public service" and that rent received "probably will be more than offset by damage likely to be done by the children."

British church argument

Every so often, said the Archbishop of Canterbury, it is necessary for the Church of England to answer the "constant attacks" made by the Roman Catholic Church. "We hate attacking another Christian body as much as many Roman Catholics deplore the constant attacks of their own church upon ours," he said. "But these attacks do call for an occasional answer."

The archbishop's answer was stern. The Roman Catholic Church "has not yet learned the lesson that toleration as between Christian bodies, while by no means the last word as to their proper relations, is the first and essential word to those who would follow the teaching and spirit of our Lord."

Roman Catholics have intensified their propaganda against the Church of England "and made their claims more exclusive than ever before," said the archbishop. The Roman Church is frequently guilty of "oppressions and denials of just liberties." Roman Catholicism is totalitarian and a "spiritual dictatorship." Roman Catholic propaganda is "reckless and sometimes impertinent."

English Roman Catholics selected a Jesuit priest, the Rev. Joseph Christie, to answer the archbishop in a sermon in London on Oct. 13. Converts are coming into the Roman Catholic Church of their own accord, he said, "driven to us by Communist and agnostic clerics" within the Church of England.

Kidnaped children to be released

Two small sons of a Protestant widow in Colombia had been taken from a public school and put in a Roman Catholic orphanage. Their father was murdered in 1950 by a band of Roman Catholic fanatics.

Mrs. Maria Morales did everything she could to get her boys back. She appealed to the school teachers, the orphanage officials, and the police. "Return to the Virgin," she was told, "and your children will be given back to you." One boy escaped from the orphanage and returned home, but a police detective took him away.

Uproar over the kidnaping had become dangerously loud by mid-October. The Roman Catholic bishop of Manizales, Luis Concha, announced that he would see to it that the boys are released from the orphanage. Protestants said the kidnaping case is "an outrageous violation of the fundamental rights of parents to bring up their children according to the dictates of their own conscience."

And so forth

A $550,000 building fund is to be collected by First Methodist Church in Glendale, California. The new church is to cost only $500,000, according to the plans. But the congregation believes that if it spends this much for its own building it should give $50,000 to a mission congregation for a new church in the San Fernando Valley.

Since 1860 the number of American Roman Catholic priests has risen from 2,500 to 45,000, said Pope Pius at the dedication of the North American College in Rome. The brightest pupils in American seminaries are sent to Rome to complete their training. More than 1,000 priests now in service in U.S. Roman Catholic churches received their training at the North American College.

Delegations from four Lutheran denominations planning to merge in 1957 or 1958 met this month to frame plans for the united church. They decided to meet again Dec. 7-9 to "finalize" their union plans.

UN AND THE REFUGEES

THE REFUGEE PROBLEM is one of the most urgent with which the United Nations has to deal. After the war a special agency was set up, the International Refugee Organization (IRO), that helped millions of the destitute in Europe.

As the situation leveled off, it became obvious that the problem was not going to be quickly settled. Even though some countries provide the refugees with homes, they are still stateless persons. Some states never grant them citizenship. Refugees do not have the protection of the laws of the country as far as property and personal matters are concerned.

To take care of the refugees' rights in such cases, the United Nations set up a High Commissioner for Refugees, with a five-year term of office. After IRO was discontinued the High Commissioner assumed responsibilities of that organization. However, many countries were unwilling to commit themselves financially to the material aid that is involved.

After considerable debate a compromise was reached. The office would deal primarily with legal difficulties but, in case of emergency, the High Commissioner could render physical assistance. Just to be sure no country would be out of pocket, it was specified that the High Commissioner was not to seek funds for his office either from governments or individual organizations. The United Nations would allot a small sum for administration of the office, and that was all.

Later the General Assembly gave the High Commissioner, Mr. Von Haven Goedharts, permission to get money wherever he could. A few governments, many individuals, and some foundations —such as Ford—responded to the appeal.

Even this hand-to-mouth existence would be impossible were it not for the voluntary agencies working in this field. Most of these are church groups in the United States. The High Commissioner made use of all these, merely co-ordinating them for greater efficiency.

Many refugees emigrate, although the possibilities are not too good. France, Canada, Australia and New Zealand have taken a great number.

REFUGEE PLANNING must be flexible. Changes in the world situation upset some plans and make others necessary. The sudden influx from East Germany this year was piled on top of the multitude already in West Germany. If Trieste changes administration it will threaten the care of 1,200 Slavs, mostly tubercular cases, in that area. Shanghai and Hong Kong both have European refugees, victims of revolution. Von Haven Goedharts said he is desperate to know where he will get funds, particularly for the 15,000 in Shanghai, after Jan. 1.

The chief U.S. contribution to this unhappy mass of humanity will be through individual giving and support of the church work now going on. In regard to this work, Von Haven Goedharts certainly gave unqualified praise when he said in the course of his report, "If there is one man who has the greatest praise for voluntary agencies, that man is now speaking to you."

The High Commissioner has over a half-million refugees under the direct care of his office. The balance in his treasury is $4,235. He asks the United Nations to finance the administrative work for five years and continue his privilege of getting funds where he can.

—ELLEN-JARDEN NOLDE

World News Notes

TROUBLE IN TRIESTE

TRIESTE IS A BONE of contention in the classic European tradition. Neither Italy nor Yugoslavia has a clear claim to it. The important seaport grew out of a modest fishing village when the old Austro-Hungarian empire, to which it actually belonged, needed an outlet to the Mediterranean. Economically there is no other reason for Trieste's existence.

Neither Italy nor Yugoslavia needs an extra seaport. Just look at a map! And as long as there is an Iron Curtain there is very little hope of Trieste resuming her old role as a pierhead for the Danubian countries. Today Lutheran World Relief shipments from the U.S. to Austria pass through Trieste, but the great Habsburg empire died 35 years ago.

It is true the city's population today is predominantly Italian while that of the surrounding zones (both A and B) is predominantly Slav. Of course, Trieste never belonged to Yugoslavia. After World War I the territory was taken from Austria and given to Italy as a prearranged bonus for joining the right side.

Taking it away again in 1945 was intended to be part of Italy's punishment for joining the wrong side in World War II. Russia supported Tito's claim for the bonus this time but the Italian peace treaty of 1947 cautiously stipulated that the territory should be a free state (another Danzig).

THE VERY next year—in view of growing tension between East and West—the U.S., Britain, and France reversed direction and promised to give Trieste back to Italy as an inducement to keep her from going completely Communist that year. Who could foresee that, three months later, Tito would break with Moscow and that the Western powers would have to make simultaneous use of Trieste as a stick behind one donkey and a carrot in front of another?

Britain and America, as the occupying authorities of Zone A, tried to suggest that Italy and Yugoslavia quietly settle the question between them. Imagine that! Yugoslavia already had a firm grip on Zone B, whereas Italy had nothing to bargain with. On Oct. 8 Britain and the U.S. took the bull by the horns and declared they would withdraw from Zone A and let Italy have it. Rome fiddled with glee while Tito burned!

AT LEAST the stalemate is broken. The announcement of intent—wisely omitting to mention any date—is expected to force Italy and Yugoslavia into a sensible discussion regarding a permanent boundary. Neither country will admit it but, if Italy comes out with Zone A and Yugoslavia emerges with Zone B, both sides will be getting as much as they honestly had reason to expect. War is unlikely.

Although the U.S. has spent about $15 million annually in Trieste, there is another factor which, incidentally, has received no notice at all: namely, that Rome has for years quietly footed a lion's share of the great Trieste (Zone A) deficit, including massive subsidies for reconstruction and public works.

Even the little Lutheran congregation benefited by a sizable grant for the establishment of an old folks' home! Chances are that these salad days are now numbered. Economically, Trieste will suffer. When Italy takes over, subsidies will drop, unemployment will rise, ghosts will begin to haunt idle docks again, and as for the 5,000 refugees still sitting on the hill . . . what is to become of them?

—STEWART W. HERMAN

Washington

MOVIES GO INTERRACIAL

THE SEGREGATION DIKE is crumbling in Washington. The latest segment to give way is the movie theater. The two largest theater chains, Warner's and Loew's, decided to yield to the pressure of events and admit people regardless of color.

The change took place without fanfare. A simple announcement in the daily papers ushered in this major shift in policy. Dire predictions of explosive results did not prove to be justified.

Racial segregation has been a live issue in Washington for years. Foreigners visiting the American capital have been shocked at this glaring inconsistency in the practice of democracy. The government tackled the problem by erasing the color line in hiring employees. Cafeterias in government buildings were opened to people of all races.

Church leaders play part

Church leaders played an important part in changing public sentiment. Although most Washington churches are either white or Negro in membership, many pastors have worked for the practice of Christian brotherhood across racial lines. The Washington Federation of Churches made all of its activities interracial, and bore courageous witness against segregation.

A major break came when the Supreme Court ruled that an 1873 law outlawing race discrimination in restaurants was still in effect. Overnight, eating places which had refused to admit Negroes had to serve them along with others. People of both races became conscious that change was in the air.

Pressure increased on movie houses to accept voluntarily the new code which had been forced on the restaurants. Theater managers resisted the pressure, fearing that this would shrink still further their already dwindling attendance.

At this crucial stage in race relations, arrangements were considered for showing of the *Martin Luther* film. The first plan was to run it in a downtown Warner Brothers theater and to show it concurrently in a Negro theater.

Local pastors protested. They pointed out that Luther was willing to follow his conscience when the rest of the world was against him, and that the message of the film would be weakened by compromise on the racial issue. Some had visions of the film being picketed, with the inevitable news photos and headlines. The Washington Federation of Churches refused to co-operate in promoting the film unless it were shown in an inclusive theater.

Film officials were no more anxious than the pastors to plunge the film into the segregation controversy. Warner Brothers as the national distributor agreed to cancel its Washington showing, and to permit the Lutheran Laymen's Fellowship as local sponsor to arrange the showing in a non-segregated theater. Arrangements were completed with the Dupont Theater to open Oct. 28, just before Reformation Sunday.

Now that the local Warner theaters have bowed to the inevitable, it may seem that shifting to a non-segregated theater was lost motion, and deprived the Luther film of a big downtown setting. On the other hand, it may be that loss of the Martin Luther showing helped the theater men to decide to take the step they had feared. Acting on principle is never lost motion.

—ROBERT E. VAN DEUSEN

Luther's Night of Decision

By ALTHEA CORRELL

The cardinal sent by the pope demanded that Luther say just one word, but after a night of prayer he refused

MARTIN LUTHER CHANGED from an old picture on a printed page to a real man for me one day last summer. It happened as I was walking through the arched passageways of St. Anna's church in Augsburg, Germany. On a terrible night in the year 1518, the short, broad-shouldered monk walked those same corridors in an agony of decision.

If he said one word, he could look forward to a secure future. He could be a bishop some day, a cardinal, perhaps even a pope. If he refused to say it, only prison, exile or death would be his.

I stepped carefully to avoid treading on the tombs of men buried under the floor centuries ago and thought of the tortured man, skin drawn tight over his big bones from long fasts, who faced his God in that same place. Suddenly I stopped, shocked as though I had touched a live wire, and in that instant Martin Luther became terribly important to me.

Where would I be if he had not refused to say, "Revoco"—"I take it back"? The life of every human being who has lived in a Christian country has been different from what it would have been if that sturdy monk had bowed his head to a cardinal and said the three syllables.

EXACTLY ELEVEN MONTHS before that night in Augsburg, Martin Luther, professor of Bible at Wittenberg University in the north of Germany, tacked a paper on the door of the Castle Church in Wittenberg. This was not an unusual action. When learned men of that day had something they wanted to discuss with other scholars, they posted an invitation to meet and talk.

Luther could not have known that the sound of his hammer would arouse the world and bring him to the edge of death. Still less could he have imagined that it would knock the foundations from under the great Holy Roman Empire.

Luther's years as a student and then as a teacher were full of hard work, fasting and prayer. He tried his best to accept the teachings of the Roman Catholic Church. He went to Rome and crawled up Pilate's stairs on his knees, saying a prayer on every step, to rescue his grandfather from purgatory. No matter how he tried, there were doubts left in his mind about power of the pope and the ability of priests to forgive sin. The fears and failures of his unbelief stabbed him like little demons with pitchforks.

ONE THING DIFFICULT for us Protestants today to realize is that during all the years of worry, Luther did not turn to the Bible for help. He was following a prescribed course of study and the Bible was not included. It was only when he was appointed to the chair of Bible at Wittenberg that he began to learn the word of God directly from the Scriptures.

He threw himself wholeheartedly into his new project. He found out why he had been torn by doubts and fears in spite of the fact that he had followed all the forms of his religion. After four years of living with the Bible and lectur-

LUTHER IS RELEASED FROM HIS VOWS AS A MONK

Good friends Carlstadt and Melanchthon look on as Vicar Staupitz frees Luther from his promises. Scene is taken from the current motion picture success, "Martin Luther"

ing on it, Martin Luther was compelled to do something about the perversions of God's laws that he saw throughout his church.

The last straw had been laid upon his back. Pope Leo X, anxious to finish the great cathedral of St. Peter's in Rome, sent out priests and monks who were good salesmen. For a fee, regulated according to the money a man had, he could buy remission of sins and also rescue the souls of dead friends and relatives from their sufferings in purgatory.

Luther wrote down 95 points on which he felt reform was needed in the church. That was the paper he posted on the door in Wittenberg.

HIS FRIENDS READ HIS words—and so did his enemies. Everyone gasped. People copied them. They were printed and scattered far and wide. Some people thought he was a crazy fool. Others felt as he did about the abuses of sacred trust by high church officials but they didn't dare agree with him openly.

All men were appalled at the daring of the monk who dared to criticize the pope. Europe was ruled by kings and princes, but the pope ruled the kings and princes. This monk, this "speck of dust" as he so often called himself, had the insolence to question the right of the pope or any other man to forgive sins. He said that one human can only intercede for another with God. As each man has the right to talk directly with God in prayer, he has no need of a priest to run interference for him.

A copy of the 95 theses of Luther reached the pope in Rome and the pope summoned Luther to appear before him. Luther did not want to go to Rome where another order of monks would sit in judgment on him. Prince Frederick the Wise was a friend of Luther and he managed to persuade the pope to send

Cardinal Cajetan to Augsburg to meet Luther.

The monk knew as he journeyed to southern Germany that he was in great danger. Exile was the best he could hope for. A life in prison or death by burning were strong possibilities.

Cajetan greeted Luther in a kindly manner. "My son," he said, "all you have to do is to say one word—revoco—and you will be pardoned by the pope."

Luther's back was to the wall. He asked to be allowed to write his answer and then went back to St. Anna's monastery to pray. With death on one side and the hell of his own conscience on the other, he paced the corridors.

He knew what had happened to other men who had challenged the power of Rome. John Wyclif in England a hundred years before had spoken out. His words reached the ears of John Huss in Bohemia and he, too, spoke against oppression by the pope. Wyclif was condemned as a heretic. Huss was burned at the stake.

The very walls of St. Anna's must have shaken with the terrific struggle that went on within them on that night. Luther's heart was beating for all men. His mind was wrestling with a problem too great for any man to solve. But he made up his mind. He could face the cardinal; he could face the pope and, if need be, the stake—but he could not deny God's truth.

In the morning, Luther went back to the cardinal. He would not recant. The cardinal was patient with him that day and the next but at the end of the third day, he said, "I'm not going to talk with him any more. His eyes are as deep as a lake and there are amazing speculations in his head."

Luther waited until the next week to see if he would be called again. In the meantime, his friends heard that he was to be arrested, that a watch had been set on the gates to catch him as he left the city. Somehow his sympathizers smuggled him out of town. He had only a monk's robe for clothing, no trousers, no stirrups, no sword.

He got through safely to Nuremberg. There he was shown a copy of the pope's order to Cardinal Cajetan. If the cardinal could not make Luther say "Revoco" he was to bring him back to Rome in chains.

In spite of his narrow escape, Luther went back to Wittenberg where he could be easily found. He had many perilous times after that but he was never in as great danger as he had been in Augsburg because the number of his followers grew steadily.

Pope Leo X decided to step more softly. He changed some of the most unpopular decrees and stopped somewhat the bleeding of Germany in the name of the church. However, he sent Luther out of the Roman Catholic church forever.

It can properly be said that Luther never left the church; the church left Luther. His strictly biblical ideas and teachings became the basis for all of what we now call Protestantism. Though there are many different kinds of Protestants, all have a share in the great decision Luther made that night at Augsburg, when one unspoken word changed the history of the world.

Christianity is primarily not a system of truth to be understood but a person to be relied upon.

—George C. Pidgeon in *The Indwelling Christ* (Oxford)

The Fearless Doctor Was Kidnapped

After boldly defending his writings at the Diet of Worms, Dr. Luther ran into trouble on the road back to Wittenberg

In April 1521 Martin Luther was summoned before the leaders of church and state at Worms to defend his writings. There he was asked to recant and retract, or to reaffirm what was in them. He asked for time to consider his answer, and was given 24 hours grace. What happened then is told in the following chapter from the book *Martin of Mansfeld* by Margaret R. Seebach.

"FRIGHTENED? NOT AT ALL," declared Justus Jonas the next day to the friends who had besieged the hotel all morning. "You will hear whether he is frightened when is ready to give his answer."

"But why did he not answer at once?" asked one impatient noble.

"Dear sir," said Dr. Jonas, "he wanted to consult a Friend."

"What friend!" exclaimed the noble in surprise. "Surely Doctor Martin needs no one to tell him what to say. Did he consult a lawyer, so that he might be sure of saying nothing his enemies might turn against him?"

"ALL NIGHT," said Dr. Jonas in a lower tone, "we have heard Doctor Martin's voice in his room, talking with his Friend.

" 'O thou, my God,' we heard him say, 'stand by me against the wisdom of the world. It is thy cause, not mine. For mine own honor I am not concerned; with these great men of the world I have nothing to do. I am ready to sacrifice my life, as patiently as a lamb. But the cause is thine; thou must help me to defend it!' "

The nobleman's voice was husky, as he turned away. "God grant it," he said.

ONCE MORE, late in the afternoon, the herald came to conduct Dr. Martin before the Diet. The crowd in the streets was greater than ever, and again they made their way through the gardens to the palace.

"How cheerful he looks!" said the watchers in the palace court, as Luther passed into the building.

"Perhaps he has made up his mind to recant," said one. "He knows he is safe."

The hall was so crowded that the princes had difficulty in getting to their seats. Aleander (the personal representative of the pope) was not present. He said the pope's ambassador could not demean himself by hearing a heretic speak. Probably the "terrible eyes" of the lonely monk had more to do with his absence.

Again the chancellor called on Dr. Martin to recant. His words were bitter and threatening; but they made no change in the serene look on the face of the accused.

Then Martin Luther began to speak. All hesitation was gone from his manner. His head was raised, and his ringing voice reached every corner of the crowded hall.

"Most serene Lord and Emperor," he began, "most illustrious princes, most clement lords—"

THE THRONG grew still as death to listen. The April twilight was darkening and torches had been lighted to illuminate the hall. The heat grew intense; yet no

Condensed from Chapter XII of "Martin of Mansfeld" by Margaret R. Seebach, Muhlenberg Press, 1916.

one stirred while Dr. Martin spoke on and on.

"My books are of three kinds," he said. "Some are works on pious subjects, to which no objection can be made by anyone. Some are attacks on the power of the pope and the many evils in the church; these I cannot retract, without denying the doctrine of Christ. The third kind are those in which I have answered those who have written against me; in these I may have been too severe, and have made some mistakes in the way of speaking out too violently.

"But if anyone can show me anything in any of my writings which is false and contrary to the Word of God, I am ready to throw my books into the fire with my own hands!"

"SPEAK TO the point, Luther!" cried the chancellor. "Will you, or will you not, recant?"

Then Martin, his deep eyes glowing like stars, flung back the immortal answer.

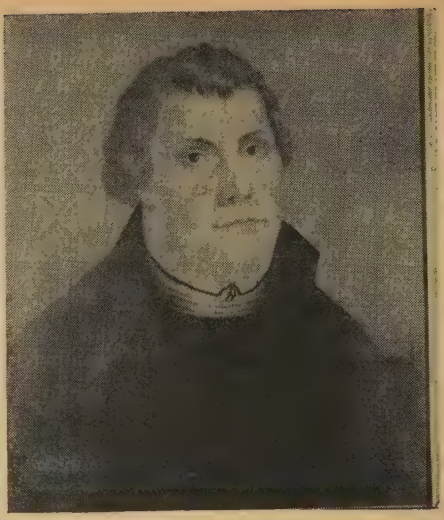
"Unless I am convinced, by the Holy Scriptures—not by the word of popes and councils, for they may be in error—but by the Word of God himself, by which alone my conscience is bound, I neither can nor will recant anything!"

A tumult of voices arose. The chancellor began to argue, the princes to interrupt. Out of the midst of the din once more arose the voice of Martin Luther, clear and firm as an angel's trumpet:

"Here I stand. I cannot do otherwise. God help me! Amen."

Then the young emperor arose, dismissing the Diet. The assembly poured out of the hall, pushing and thronging so that several of the imperial guards had to be sent to Martin's side, to lead him safely through the crowd.

As he passed out of the doors, with a guard on either side, the nobles in the court cried out, "He is arrested! They are taking him to prison."



MARTIN LUTHER
From an old print

"They are taking me to my hotel," called out Martin, and the crowd was pacified.

Across the palace yard and into that of the hotel he was led, to the inn where his waiting friends had spent anxious hours.

"I AM THROUGH! I am through!" cried Martin exultingly, with uplifted hands, as they rushed to meet him.

"You have retracted nothing, dear Dr. Martin?" cried his faithful friend, Nicholas Amsdorf.

"Retracted?" exclaimed Martin, with the ring of victory in his voice. "Even though I had a hundred heads, I would have had them all cut off before I would have retracted anything!"

After the ordeal at Worms, Luther and his two traveling companions, Amsdorf and a monk from Wittenberg named Petzenstein, visited some of the scenes of Luther's boyhood, including the home of his aged grandmother in the little village of Mora.

AS THEY JOURNEYED, the monk asked, "What will you do now, Dr. Martin? The emperor is about to declare you an outlaw."

"Yes, I have heard all the points of that decree on which Aleander and the emperor are so busy," responded Martin. "My books are to be burned, and no more are to be published, sold or read. I am to be seized wherever found and handed over to the emperor for justice. All men are forbidden to give me shelter or to aid me in any way. I am a condemned heretic, a man outside the law. How happy the pope will be!"

"You take it lightly," said the monk, gloomily.

"My cause is in good hands," said Martin cheerily. "One who is stronger than pope or emperor has cared for me and will not leave me now."

Twilight came early under the dense leafage of the forest. Still the horses plodded on. The monk was plainly nervous and even Amsdorf cast uneasy glances on either side. Suddenly the sound of galloping hoofs smote their ears. Before the sleepy driver of the carriage could do more than look around, five horsemen, wearing masks, barred the way.

"ROBBERS!" cried the monk in terror, leaping from the carriage and making off into the woods.

To him the horsemen paid little attention, nor to Amsdorf, who was not so greatly alarmed.

With a show of force, they dragged the driver from his seat.

"Be still!" said one of the masked men to him with a threatening gesture. "We will do you no harm. We want nobody but Dr. Martin Luther."

Martin was already standing up in the carriage. With no resistance he allowed his captors to throw about him the long cloak of a knight and lead him away into the forest, where a haltered horse awaited him.

"On again to Wittenberg," commanded Amsdorf when the highwaymen had vanished with their prize. "We must go and tell them that Dr. Martin has been seized and carried off. May God keep him in safety!"

Luther's "capture" was by friends who took him for safety to the Wartburg Castle, where as "Knight George" he lived for nearly a year, working on his translation of the Bible from Latin into German.

PEOPLE WHO THINK that if God rules the world He should lead His church from success to success, have not understood the secret of Calvary yet. God does not lead His children around hardship, but leads them straight through hardship. But He leads! And amidst the hardship He is nearer to them than ever before.—BISHOP OTTO DIBELIUS in *Missions Under the Cross* (Friendship Press)

Heroes Aren't Always Famous

Sometimes people in the humblest walks of life earn a place of esteem in the hearts of their fellowmen

THE JANITOR GOT A MEDAL

By REBECCA PHILLIPS

CHARLES BREEDING—or "Charlie," as the children at Inglenook School called him, had watched little first graders go into the second grade, then the third, with personal interest in each of them. He listened with pride when Johnny and Mary told him what long words they could spell now, or showed him wide ruled paper, on which they had received "A" for good writing, his eyes lighting up, a smile as deep and genuine as if this might be his own child.

It was these first graders, second graders and third graders who followed him around, as he swept up the fall leaves which covered the school grounds, or looked after the heating apparatus.

THIS WAS CHARLIE'S THIRD YEAR as janitor at Inglenook, so it was only natural that he should know best the little scholars who started their first day at school in 1950, just as it was his first day at keeping the schoolhouse warm and clean.

Once in a while a puppy or even a grown dog would follow a child to school. Charlie would pat the dog. "He's nice looking. What did you say he was? Cocker? Fox terrier? Just all kinds in one? Nice little fellow. Teacher won't let him come in the classroom; you better make him go home, now."

Charlie would go with the small boy or girl to the edge of the school grounds, adding his bass voice to the child's commands of "Go home. Go home."

But one day a dog who struck terror to the heart of every child and teacher came galloping up during the recess hour, foam dripping from his mouth, his teeth bared, his eyes glassy. He bit fifteen children before Charlie caught up with him. "Go on into the building, children," he called, grasping the dog and holding him with his bare hands. "Get on in there, quick."

THE CHILDREN HARDLY NEEDED to be told. They sensed their danger and already the corridors were full of hurrying footsteps, some of the pupils screaming with terror. Charlie held on. He held that mad dog until officers from the Humane Society arrived and took over.

When examination was begun of the children who had been bitten, someone noticed that Charlie held one hand behind him.

"Did he bite you?" the doctor asked.

"Oh, it's nothing, nothing more than a scratch. You look after those children, Doc. I'm all right."

But the doctor insisted on examining Charlie's hands and arms and legs. In his little finger, which he had tried to hide, there was a small wound. So he got the tetanus shots too.

"Bravest thing I ever saw," the principal said to the doctor. "I've heard of some man coming and shooting a mad dog, though I understand that should never be done, because he should be

penned up, giving time for a full diagnosis. I have never before seen or heard of a man holding one with his bare hands until 900 children were in a safe place."

If it had not been for the famous French chemist, Louis Pasteur, who discovered the vaccine for saving our lives when bitten by a mad dog, probably many children attending Inglenook School would not answer to their names at roll call, this term. But today all these children are healthy and in high spirits, racing across the schoolyard, as they did during the first week of school.

On a sunny October morning, Charles Breeding stood just beneath the school's flagpole, with the children, teachers and representatives from civic organizations gathered about him. They gave him a purse of money, some contributed by civic clubs, some by the PTA, some by the Inglenook pupils, who wanted to share in this gift, for their janitor had a big family to support. A gold medal was placed in his hands; the children sang for him; they cheered him and they went back to their classes feeling that in "Charlie" they had not only a warm friend but one who was brave and loyal, for he had proved it.

"WHERE'S JOE? HE'LL FIX IT!"

By AVIS DEMMITT

THE FIRST TIME I SAW JOE, I thought he was one of the homeliest men I had ever seen. That was six years ago. I had just arrived in a small mid-western town for my first year of teaching. Lonesome, homesick and half scared to death, I arrived at the schoolhouse for my first day.

As I opened the door of the room which had been assigned to me, a small, skinny, bald-headed man was arranging a bouquet of flowers on my desk.

"What an ugly man," I thought. Then he looked up and I forgot about his homeliness. He had twinkling blue eyes and the friendliest smile ever seen on anyone's face.

"You must be Miss Demmitt," he said. "I'm Joe, the janitor. I thought things might seem strange this morning so I brought some flowers from my garden. I like to fix things and they do make rooms seem more homelike."

JOE TURNED OUT TO BE far more than the janitor. He was a very important person. Everyone, from the superintendent down to the tiniest child, depended on Joe. The teachers were always sure that Joe would fix anything they needed, if it were humanly possible.

The children had unlimited faith in Joe's powers. He mended broken toys and made the things that were needed for class plays or for experiments. They all loved him wholeheartedly.

"Where's Joe? He'll fix it," was a frequent call. And he never failed them.

When tiny Sue fell and broke her doll, she burst into tears and called for Joe.

"He can fix it," she sobbed. And fix it he did, while he soothed her and coaxed back her smiles.

When Jimmy's ball went through a window, he marched manfully to the principal to confess. Then he told her, between uncontrollable sniffs, "Joe will fix it, though."

JOE WAS THEIR FRIEND and he loved them all. No matter what happened, Joe never lost patience with them. His eyes still twinkled and his smile was always happy and friendly. He was the same lovable fixer.

But this year Joe is no longer with us.

His age, combined with a severe bout with pneumonia, finally convinced him that it was time for him to retire. Teachers and pupils alike rebelled until convinced that it was for his own good. The children planned a farewell party for him. They brought flowers and gifts which showed strong evidence that they had been purchased and wrapped by the children themselves.

I'll never forget the light in Joe's eyes when they led him up to the table where the gifts were piled. A large sign stated simply "For Joe."

One little kindergarten girl voiced the sentiment of the entire school when she asked, "How can we have school any more? Joe won't be here to fix things for us like he used to."

We miss Joe at school. But the children he loved still beat a steady path to his door bearing flowers and little gifts which I hope will help to "make things seem more homelike" to Joe.

Ten Men Could Build a Parsonage

By CHESTER H. DIBBLE

Right attitudes in Christian stewardship provide opportunities for a big increase in what we can do

"How is your new pastor?" I asked a friend who is a member of one of two small churches served by a young pastor.

"I'm afraid that preacher is due for a rude awakening," he replied.

"Why?"

"He says in two years we're going to have a parsonage."

"Is that impossible?" I asked.

"Sure is. Dad and I figured out there aren't more than 10 men in both congregations that make $6,000 a year."

Quick mathematics gave me an answer for him. "If each of those men tithed, in two years you would have $12,000 which would build a modest parsonage."

"Yes," he agreed, "but I don't think that's expected of us."

I'm glad urgency sent us on our separate ways, before I handed him a hasty retort. For as I left him I realized my own sense of stewardship was a matter of attitudes acquired over a period of years by subjection to some influence my friend had not experienced.

In earlier years my weekly contribution could be placed entirely to the right of the decimal point. I was proud of it. On one occasion when I had been assisting in the preparation of the contribution envelopes I came home and boasted to my wife. "We needn't be ashamed of our pledge. It's as large as the Smith's and they are pillars in the church."

I realize now it was an un-Christian attitude—comparing myself downward to man rather than upward to Christ.

Each year we increased our weekly contribution a few cents, "because it was expected." Then I found myself elected

CHURCH COUNCIL COUNTS THE COLLECTION
Men at Zion Church, Philadelphia, record contributions made by weekly envelope

to the church council and serving on the stewardship committee. That year we used LLM material which included a recording on tithing and percentage giving which we carried to every organization.

I was expected to make some well-chosen remarks to the ladies' group as part of my assignment. Realizing I was asking these ladies to think in terms of percentage giving I felt I must "witness" that I too was going to give percentage-wise.

The ease with which we cleared the 5 per cent hurdle I promised the ladies prompted us to double the figure the following year. That recording plus all the tracts I had read and absorbed and all the challenging scripture passages I could find assured me that my pledge, made in faith, could be fulfilled.

SOMETIMES I wonder how it was ever accomplished. Often it was just the wondrous work of God—nine-tenths with God went as far as ten-tenths without Him. At other times, He provided some visible means of assistance. I'm sure God didn't single me out—many times He has wanted to help others, but finds them so blinded by the shiny shekel and the pleasures it will buy that they can't see how God will help them.

In making a visit to the home of some Sunday school children, I was confronted with the question, "Should we deprive our children of such things as music lessons in order to pay our church pledge?" On other visits I heard a similar excuse: "Oh, we would like to give more, but we'd rather give a little and pay it than pledge a lot and then not be able to meet it." To both I can offer the same answer: if the pledge is made in faith and in proportion to what God has entrusted to you, God will help you to keep it without sacrificing essentials.

There are misconceptions among friends, too, who wonder why our tithing hasn't placed us in a higher bracket, financially. To them I can only patiently explain that acts of stewardship are not a

bargain with God, "If I give You one tenth You'll give me back ten times that much." True tithing is not done to earn God's favor, but is in gratitude for what He has already done.

MANY, LIKE MY FRIEND, think a larger income would be easier to tithe. It is just as hard for a larger salaried person to tithe as a smaller salaried one. Larger salaries entail greater responsibilities in all respects, so the law of percentage is still ideal.

Some practice "storehouse giving"—the full tithe to the church, with other gifts coming from other sources. We like the suggestion that the larger portion go to the church, with the balance going for Sunday school, missions and other charities. What a pleasure it is not to have to dread the approach of a charity solicitor, knowing that your budget holds something for them.

In our case the budgeting of the tithe has been easy. For years we've had to budget our modest income. When tithing became the order of the household, it merely became a larger budget item—the Lord's share first.

IN MATTERS of stewardship, a Christian's attitudes make a big difference, just as proper attitudes do in other things. As a recent meeting, one speaker bemoaned the fact that teen-age auto drivers cause a large percentage of the accidents. Another speaker then told of a contest between juvenile drivers and adults, in which the youngsters showed quicker response and better car control. Youth could be the better drivers. Their attitudes made the difference.

Even good Christians ought to question their attitudes toward stewardship, to find out if their interest is in thrills or in saving souls. In Ohio alone, reports show that $100 million will be spent on horse race betting in 1953. Even 10 per cent of that figure would build 55 $200,000 churches, more than our ULCA is likely to establish this year!

People who are favored by God must use well what He has given to them, whether it be a mite or a million. Ten men could build a parsonage, if they really wanted to, and the tens of thousands of others in the ULCA can accomplish wonders when, as good stewards, they give gladly to His kingdom.

WHEN CHRISTIANS put their heads together over the Bible, not to find proof texts with which to fortify themselves and to judge one another, but to find common inspiration for facing and navigating a sea of troubles, they are drawn into very close communion with one another.
—WALTER MARSHALL HORTON in *Toward a Reborn Church* (Harper)

A CHRISTIAN businessman, with generations of church loyalty behind him, took hold of the financial problem of a little congregation in the Middle West and in a short time had it solved. He said, "If we show our people that we have in the church the biggest thing that there is they will meet its needs; if we ask for dimes and nickels we'll get nothing."
—GEORGE C. PIDGEON in *The Indwelling Christ* (Oxford)

The Old Plate Had a History

By DORIS McCROSKEY

Passed along (full) to a neighbor, it had become a symbol of friendliness and helpful good will

THE GOOD NEIGHBOR PLATE came to our house not long ago. That wasn't the name fired on the back of it. That's just a name I felt it had earned, after I heard its history.

Once it had been a commonplace but gay little plate, intended to cheer the breakfast hour with its bright flowers. Now its youth was gone and it had led a hard and active life. There was a chip on the edge. Its glaze was checked this way and that and its very center was marred by a faint brownish stain. The plate reminded me of a little old lady who had been too busy being useful to have much time for the beauty parlor.

However, that plate was more welcome at our house than the finest Haviland or Lennox, for it arrived when family health and morale were at low ebb. My husband was in the hospital after a coronary thrombosis and his future and ours was clouded with uncertainty.

LATE ONE DISMAL AFTERNOON, during the first week of his illness, just as I drove up from my visit to the hospital, a good neighbor brought us a dinner tray. When we lifted the various covers, we found stuffed baked potatoes, a jello vegetable salad and, on the battered plate, an apricot upside-down cake.

"Don't return that plate," our neighbor said. "It doesn't belong to me. I don't know who owns it. Joyce sent it to me weeks ago with some cookies, and some one else gave it to her with gingerbread. It doesn't seem to belong to anyone. Pass it on when you want to give another neighbor something. It's—oh, it's just a good neighbor plate."

So the "good neighbor plate" was passed on. I hope it still is progressing from neighbor to neighbor, carrying a full measure of good will.

NATIONALLY WE HAVE a "Good Neighbor Policy" with South America, Canada, Mexico—all our big neighbors. But the millions of our little next-door neighbors also need a part in that policy. For too long, our definition of a good neighbor has been one who let us alone and didn't bother or interfere.

If our neighbor didn't "throw" noisy parties, if our neighbor's dog didn't knock over our garbage pails, if his children didn't fight with ours—then he was a good neighbor, even if we didn't see him from one year to another. It was the hands-off, isolationist idea.

Certainly it is still a good idea for neighbors to respect privacy, but our good neighbor policy must become a bit more active. We must do a few nice deeds as well as refrain from annoying ones. It's possible to be a good neighbor

without actually prying or intruding.

We experienced some unusual incidents of neighborliness when my husband was ill. These various kindnesses greatly relieved some of the tension and worry of those days. Food was shared with us generously—from special baked beans to a huge carton of Christmas baking contributed by the members of one of my clubs. But other ways of neighborliness, which is really another name for thoughtfulness, occurred to many.

One neighbor repaired a porch light. Another came bearing Christmas greens. One man brought and mounted the largest Christmas tree we have ever had. Still another couple saw to it that my daughter had transportation to her teenage activities.

But people need not be ill or troubled or lonely to appreciate neighborliness. From day to day, the good neighbor policy can be an active thing, a friendly spirit, and yet amount to very little in the way of expense. Some vegetables for salad fresh from your garden, a rose when your caller leaves, taking a newcomer to a PTA meeting, passing on an interesting article, sharing the popcorn you just made, sending paper dolls to a child with the sniffles—little things like that all count.

You need merely to make an open offer of friendliness without intrusion. The spirit of neighborliness is perfectly symbolized by that Good Neighbor Plate, the battered plate that couldn't be returned to its owner, because no one really knew who owned it any more. It belonged to everyone. The only possible value of that plate lay, not in being possessed for empty display on someone's shelf, but in being passed on full to a neighbor.

THE LONE-WOLF CHRISTIAN, reveling in the flight of the alone to the Alone, is never mentioned in the New Testament, and he is an anomaly at any time. The very concept of the church as the "Body of Christ" emphasizes this social nature of Christianity. Each member of the church—by which, of course, I mean the universal church, not any particular denomination—is like the finger or foot or arm of one body, and the head is Christ. Even when a Christian kneels alone in prayer by his bedside, he prays as a part of the universal Body to which he belongs. The church is not an afterthought or an "extra." A lone-wolf Christian is as self-contradictory as a one-man college.

—CHAD WALSH in *Campus Gods on Trial* (Macmillan)

I HAVE BEEN DEEPLY impressed with statements from China lamenting the fact that we did not in time give the Chinese Church a theology and a true doctrine of the missionary obligation. The first full-orbed doctrine which Chinese Christians have received is Marxist. We did not give them a doctrine of the church in the purpose of God. Let us not make the same mistake in other parts of the world, while still there is time.

—JOHN A. MACKAY in *Missions Under the Cross* (Friendship Press)

Adenauer's program for West Germany indicates that Roman Catholic policy can be creative and democratic

By REINHOLD NIEBUHR

CHANCELLOR ADENAUER'S smashing victory in Germany is a useful occasion for reminding Americans that Roman Catholic politics are not similar in all parts of the world. Spain and South America do not furnish the types for Catholic action everywhere.

Critics of Catholicism might argue that the church is unable either to extricate itself from a feudal order or to transmute a feudal order into a democratic one. But this inability does not prove the incapacity of the church to relate itself to a democratic order which may have been established by Protestant and secular forces; and to make a creative contribution to its stability.

All over western Europe the democratic fortress against communism is manned by two political forces which are anathema to naive American democrats. They are Catholicism and socialism. Only in Scandinavia is Catholicism not a force.

WHILE THE contributions of the Socialist Party to democracy in western Europe are considerable, it must be admitted that Catholicism has been the more creative since the war. Quite a few of the smaller nations are governed alternately by socialists and Catholics and occasionally by the two in uneasy alliance. In the German case, whatever may be the merits or demerits of Catholics and socialists in domestic policy, the Catholic foreign policy was undoubtedly the most realistic, although it ran the momentary risk of sacrificing the 18 million Germans behind the Iron Curtain.

The socialist policy on the other hand was quite unrealistic in proposing that Germany should be neutralized like Switzerland. The neutrality of Switzerland is one of those unrepeatable historical occurrences. It was clear in any case that Russia would not yield eastern Germany except at the price of an agreement which would have exposed the whole of Germany to Communist conspiracy and infiltration.

THE WISDOM which enabled Adenauer to take his rigorous stand was ironically furnished by the comparative security of Catholic Bavaria and the Rhineland, while the heart of Protestant Germany was behind the Iron Curtain. This fact led some Protestant and Socialist leaders to engage in wishful thinking, imagining a neutrality to be feasible which was clearly beyond the realm of possibilities. But the mixed source of Adenauer's political wisdom cannot detract from the objective validity of his policy. It has been apparent for a long time that the unity of Germany would have to be risked in order to establish a unified Germany, securely in the democratic world. But whatever the merits of this foreign policy this is a good time to observe that the Rineland Catholicism, the basis of Adenauer's political strength, is the most creative Catholicism in the world.

JANET FOUND A FRIEND

By WILLIAM A. DUDDE

A 15-year-old girl was spared from a prison term in reform school when she remembered to call her pastor

JANET'S HEART WAS THUMPING wildly and a turmoil of conflicting emotions confused her adolescent mind. She didn't know what to think or say. Her tomboy outer shell didn't serve to keep the tears from welling up from within.

She was just a child—only 15 years old. But she had already loved unwisely and on Charlie's account she had collided with the law.

Janet felt the need of a real friend, one who would understand and defend her in her trouble. She felt quite alone as she stood before the bench in Children's Court and looked up at the judge. He and the other court folks weren't harsh with her, but they simply didn't understand. They saw her as a bad girl, a hopeless case, fit only for the Landin Reform School. Meanwhile, pending another hearing, she was sent back to the detention home.

THE DAYS THAT FOLLOWED were no less lonely. In the big, old mansion where she was held, she was the only inmate at the time. The matron and her assistants were tolerant with her; but they never forgot she was a "wayward minor."

Nobody visited Janet the first seven days she was at the detention home—not even mother, who seemed her last hope. There was no hope from father. World War II had given him the wanderlust. When he left the service, he stayed away from his wife and six children for two full years. When he finally came home, he stayed less than a year, then left again. That was over a year ago. He was now four weeks behind with his payments for the support of his family.

There was no hope from boy-friend Charlie, either. She still thought of him often, but her experience with him had brought her much grief. The court officials had forbidden her to see him any more. Following her first court hearing, she borrowed a pencil and on a sheet torn from a notebook she dashed off a few lines for her mother to mail him:

CHARLIE,

Writing this in Court House. Have to hurry as I'm being put back in home.

In a lot of trouble over you.

Might go up to Landin so I hope you have a lot of time to think it over. Don't ever want to hear or see you again.

Think how I got you out of trouble and now I'm in it but good.

Lots of luck

"JAN"

SO MOTHER SEEMED HER last hope. But mother hadn't come to see her even once. Janet had been in the detention home a week now. Tomorrow her second hearing was slated at Children's Court. After that, what could she expect but committal to the reform school? The very thought of it made her shudder. She started to plan her escape from the home.

The Rev. Mr. Dudde is public relations director for the Lutheran Welfare Council of New York. The article is based on fact and describes an actual case.

Suddenly, a last forlorn hope occurred to her. She asked the matron to phone her pastor, telling him of the trouble she was in. Maybe something would come out of it. He had seemed friendly and interested in the past.

When Pastor Welles hung up the receiver, his thoughts raced back over Janet's history. She had been a rather wild youngster in Sunday school . . . probably because of her poor home background . . . irresponsible father . . . mother who worked hard but had not been very successful in managing her home and bringing up her large brood.

He called to mind Janet's "love affair" with 19-year-old Charlie, whom she had met in a dance hall . . . her disappearance from home about six months ago . . . her family's frantic appeals . . . her discovery ten days later at Charlie's house, where they had been living together . . . Charlie's being saved from a jail sentence on serious moral charge, thanks to Janet's efforts . . . her own freedom on probation . . . and now her latest trouble, a charge of truancy and failure to report regularly to the probation officer.

THE MINISTER PICKED UP the phone again. For half an hour he talked with the probation officer. Then he called the principal of Janet's high school. Both said: "Landin Reform School is the best solution." But Pastor Welles wasn't convinced. Janet was not really bad. She and her family just needed wholesome guidance.

That afternoon he visited the detention home. He talked with the matron about Janet. Then he sat down in a quiet corner with the girl herself.

"She at once impressed me as a better girl than I had known two or three years ago," he wrote afterwards in his notes on the case. "This feeling was confirmed

THE PASTOR PROVED TO BE A FRIEND IN NEED

by our conversation."

Janet eagerly opened her soul to her pastor: "I don't want to go to school. I want to get a job. I like to work. At home they need the money."

Before leaving Janet, the minister had a prayer with her.

THE NEXT DAY BEFORE THE hearing he conversed with the Protestant clergyman in charge of social work. He advised Pastor Welles that Janet seemed destined for Landin, but if a constructive plan were offered, the judge might consider it.

While the court was in session, Pastor Welles felt that its factual procedure didn't seem to get at the roots of the girl's conduct. The final decision was deferred ten days more. Janet went back to the detention home.

Twice Pastor Welles called on Janet's family and talked at length with her mother. He noted how deficient home conditions were, and learned that the mother worked nights at a restaurant of questionable reputation. He urged her to visit Janet at the detention home.

THE PASTOR HAD NEW CONVERSATIONS with the probation officer, the Protestant social worker, and the high school principal. By this time, he had begun to map out his "constructive plan" to suggest to the court in Janet's case. He would assume responsibility for her good conduct . . . have her report to him after school every Friday afternoon . . . take her to her home for a conference . . . talk with the family about such matters as budgets, buying, assignment of tasks around the house, recreation, education, church.

"If the judge approves the plan, it will be her last chance," he told Janet's mother. "If it fails, she will be sent to Landin."

The day came for the final hearing. A four-page report with recommendations from Pastor Welles was already in the judge's hands. The two men had a talk in the ante-chamber before the hearing began.

AFTER THE FORMALITIES were dispensed with, the judge ruled that Janet should not be sent to the reform school for the present. She could go home and have another chance to make good.

That night a very happy girl called Pastor Welles from a neighbor's telephone. Janet had found a new friend—a true one.

In the days and weeks that followed, her new-found friendship proved a source of inspiration to Janet. The temptation to truancy waned. She found joy in doing what was right. She reported faithfully, and her reports were encouraging. She told Pastor Welles she was beginning to pray and read the Bible. Maybe after a while she would muster up enough courage to go back to the church where quite a few people would remember the past she wanted to forget.

But not only was Janet being transformed. She was proving to be a transforming force in her tawdry home. As she worked for improved conditions, she often had to encourage and even prod her mother, for whom hope and ambition had grown dim.

It was Janet who succeeded in holding the home together when her mother, discouraged, wanted to dissolve it and put the smaller children in institutions.

Finally the probation period was ended. The girl was found to be walking on solid ground again—a useful person in her home and community. The nightmare of the reform school was gone. And it was all because in a time of crisis she had found a good friend—her pastor.

FIVE MAKE A FAMILY

WE STAND

THE HEADLIGHTS BEAMED a path for us down the dark, tree-lined street. I slid over closer to Dan and leaned back and relaxed.

"Worth it?" he asked, the faint smile barely visible in the light of a lonely street lamp.

"Tell you later. All I've got to say, 'This movie better be good or I'm putting up a sign UNFAIR TO DISORGANIZED MOTHERS!'

"Be pretty hard to get such good reviews for a picture like "Martin Luther" if it weren't good. Even the best church people—and certainly everyone else—would be right there to pick flaws if they could. So far I've heard no gripes."

"I know. And I'll get my holiday spirit in a minute. As a matter of fact, I'm still running around getting the supper dishes stacked and the youngsters settled. Having Marilyn's basketball game last so long that Chuck had to come over in her place didn't help."

"Was that what happened? I thought there was enough confusion without my asking questions that didn't matter. Pete was wound up, all right."

"He is always like that when Chuck is around. Chuck kids with him and stirs him up most of the time. Then when he tries to calm things—and he really was trying—the effect is just the opposite. Oh, well, Marilyn will come over as soon as she's had a bite of supper."

THE TRAFFIC WAS getting heavier. We stopped talking and Dan concentrated on his driving. It looked as though everyone for miles around was heading our way. "But there are a lot of attractions this week," I remembered, "not just this one film."

We were fortunate enough to find a parking place on a side street, not far from the theater. Taking my arm, Dan hurried me across the street and up the next block. Suddenly, we stopped dead in our tracks and turned to look at each other.

"You don't suppose —?" he said.

"Could this be?" I asked.

"Yep, I'm afraid this is the end of the line waiting for tickets. Save these places and I'll go see."

Two attractive middle-aged couples came up behind me, uttering exclamations of dismay. One of the women smiled at me. "Is this really the end of the line for the 'Luther' film?"

"I'm afraid so. My husband has gone to make sure."

BY THE TIME Dan came back, five or six more people had queued up. "Hope you wore your standing shoes," he laughed. "Looks as though we may be here quite a while."

"But do you think we ought to stay? This line is hardly moving."

"How soon again do you think we're going to go through all that excitement of getting away for the evening? No. Here we stand." A chuckle rippled down the line behind us, but an elderly man ahead gave us such a weary look, I knew the remark had been made before in the crowd.

Trying to cheer me up, Dan made a

few more wisecracks, but when he saw I wasn't really unhappy, we fell silent and watched the rest.

Quite a distance ahead was a group of teen-agers. "Luther Leaguers," Dan surmised. They were in high spirits. Something about the seating arrangements in the bus that had brought them seemed to be highly amusing. So did the appetite of one youngster whom the others called "Fish-face."

Across the street a competing movie announced through a loudspeaker that there were seats available. "No waiting in line!"

"Let's go!" A dancing-eyed, dark-haired boy made as though to dash out of line.

That's when I realized that the man and woman who were watching the horseplay with interest were part of the group.

"Sissy!" the woman laughed. "If I can stand here in these spikes, you ought to be able to take it in those twin gridirons of yours."

That was all that was needed to turn the tide and start a fresh onslaught of teen-age humor which takes insult as the highest form of flattery as well as of wit. Chuck and Marilyn taught us that.

BEHIND THE LUTHER LEAGUE ADVISERS and ahead of the elderly man and woman waiting so patiently were two young couples, too much wrapped up in their own world to give anyone else a thought. They looked hardly older than the teen-agers but their conversation made it clear that each of the girls was married to the boy with whose arms hers were so closely entwined. When we heard the word "seminary," Dan and I pricked up our ears as any church members would. Then Dan shook his head. "Not ours," he said, meaning they were not from the seminary our synod supports. The relief on his face was comical.

The two couples who had spoken to me had broken up into man talk and woman talk. The men were talking about the every-member visit preparations in their congregation. The women were singing the praises of some other woman who had done an outstanding job for some organization — I couldn't get whether it was Women's Missionary Society or Altar Guild. "Minister and councilman and their wives," murmured Dan, under cover of a burst of laughter from the men. I was sure he was right.

When the line finally began to move it went quickly. We were at the box office in no time. As Dan was buying our tickets, the doorman returned in great excitement to his post. Leaning across in front of us, he announced to the woman at the window—and to anyone else who wanted to hear, "Biggest crowd we've ever had! No other picture the boss has ever booked has had them lined clear back to the bus terminal!"

ALL AROUND US the people stirred appreciatively. It's always nice to be setting a record of some sort. But there was more than that this time. We all felt a sense of pride of ownership. I didn't know who "the boss" was but we were in this together and we were glad it was turning out well.

When at last we were seated, it felt good to sit down and rest. "Can't say I'd have chosen that wait," Dan observed, as I kicked off my left shoe and rubbed my second toe which was killing me. "But did you notice how the passers-by looked at the line-up? Won't do any harm for them to know that some of us care enough about seeing this picture to be willing to wait. It makes you feel —"

He stopped, but I knew what he meant. There are a lot of ways to bear witness to your faith—even for people like us who aren't very good with words.

Personal Problem Clinic

Failure?

QUESTION: My education was cut short because of a lack of funds and because of illness in my family. But I did get to high school and a year and a half of college. I have had a number of jobs and each change meant a financial advantage. In most cases, however, they were changes for which I had only limited enthusiasm. At the age of 45 I feel that I have been somewhat of a failure, especially when I see men of my age, with less education, making out better than I.

In my early years I had great ambitions and expected that by this time in life I should have accomplished a great deal more and have a better standing. My ambitions have been thwarted by various conditions over which I have had no control, and by other "eager beavers" who have been willing to do anything to gain favor and to get ahead. I wanted to advance on the basis of honesty and my actual worth. There seems to be little place for honesty and hard work today. I have stayed with my work year in and year out and have rarely taken time out for any vacation.

REPLY: People may fail of their ambitions because they overrate themselves, and they may fail in a different sense if they underrate themselves. You have given no detail on which one could base a judgment on this point.

Your general outlook seems to indicate that you are not an "eager beaver." Does this mean that you habitually refrain from doing your best or doing all you can? If so, you have there at least part of the explanation of your sense of failure. Other men may be passing you in promotions because they put up their best and regularly do more than they are expected to do.

At 45 you are too young to surrender to "fate," apparent unfairness, or the big ambitions of others. Take some time off and try to survey your own situation candidly and objectively, allowing yourself no favors, and try to put your finger on the factors within you and on the outside which seem to be the sources of your troubles. If you need further training try to get it. Talk the whole matter over with a few men of accomplishment in whom you have confidence. Reach your conclusion and then put your very best into work, study, or both. Try to overcome any weak points. In all things ask the help of God.

Boy wanted

QUESTION: My husband was disappointed three months ago when a baby girl was born. Henry was very eager to have a boy, after three successive births of girls. He is still restive about the girl he thinks should have been a boy.

In the midst of my many cares I have tried to console him and encouraged him not to give up hope. What more can one do?

REPLY: You are doing all you can do. The sex-determination of a baby is completely beyond our control, sensational magazine articles to the contrary notwithstanding.

The law of averages works out with the human race (approximately one half of each sex) but it does not operate that way in a single family. After the birth of four girls the chance of a fifth being a boy is exactly the same as on the first occasion.

A parent may key up his expectation to an irrational point in hoping for a boy or a girl. We have to learn to adjust ourselves to the inevitable. For a parent—father or mother—to go on pouting about such a disappointment is a mark of a degree of immaturity—a failure to view life and the world from a full adult point of view. Your husband needs to examine himself as a personality and try to achieve a more realistic attitude toward life.

—EARL S. RUDISILL

The Gospels Are a Confession of Faith

The Gospel and the Gospels. By Julian Price Love. Abingdon-Cokesbury. 191 pages. $2.75.

It is known that books which deal with problems of Bible study often lack the note of positive belief. Critical studies in the Scriptures may be done in a spirit of reverence or they may abstract the truth away in a welter of tailored but unreal theories. There has been a need for a book, which, while it examines the variations that are met in the Gospels, proclaims the faith as a confession of the truth. This is such a book.

The great themes of the four Gospels are described and interpreted. Discussion of the sources used by the Evangelists is brief and without the speculation and temporizing which often attend studies in biblical criticism. Most provocative but reasonably developed is the chapter on "Idealization in the Gospel." By idealization here is not meant "the telling of something that is only imaginative and not really true, but the interpretation of truth in harmony with some form." This means that the Gospels are slanted to specific purposes. In Matthew the Jewish interests of Christ's mission are paramount. The Kingdom of Heaven is proclaimed, the New Law announced, the Messiah is to be worshiped. Luke gives the gracious touch "by putting the most charitable construction upon everyone and everything. This Evangelist has idealized the poor and lowly as well as Christ's work among them. For the purposes of early evangelism John slanted the Gospel message from the peasant level to the patrician.

The chapters on "Realism" and "Unity" in the Gospel are the most dynamic in the book. One has the sense of being drawn nearer "the mighty acts of God." There is vital importance in the fact that the given details of these events are often blunt, casual, and artless!

The question must be asked of this good and courageous book: Is it possible to *interpret* the Gospel without using the Book of Acts and the Epistles? The Gospel can be *described* objectively but the theological unity of the New Testament depends also upon the preaching and writing of the Apostolic Church.

OLIVER A. RAJALA

Cleveland, Ohio

Argument About Baptism

Scriptural Baptism. By Uuras Saarnivaara. Vantage Press, Inc. 106 pages. $2.00.

An exhaustive but not exhausting dialogue between Martin Childfont and John Bapstead, neighbors in the mythical city of Zion, the former a member of a church practicing infant baptism and the latter belonging to a church with adult baptism as a common practice, concludes with this admission by John Bapstead: "This discussion has been an eye-opener to me. When we started I thought that I could easily refute your doctrine of baptism. Now at its end I see that it is my conception that has been refuted."

No argument is made against the correctness of immersion as a form of baptism. Luther himself commended it. This form is however not considered necessary. The two great questions are infant baptism and the significance of baptism. The evidence of circumcision, infant proselyte baptism, and Jesus' own words, "Suffer the little children to come unto me," teach infant baptism. This evidence plus the testimony of history shows that the "baptistic view of baptism, as a work of man, is not found in the Bible; neither is it found in the history of the church for more than a millennium after the birth of the church."

This is a practical book, which gives the layman, and the pastor too, reasons for the faith that he has in baptism.

Litchfield, Ill. JOHN MILLER

A New Messiah

My Gandhi. By John Haynes Holmes. Harper. 186 pages. $2.75.

A man of our time has found in another

man of our time a Messiah, has placed him on a par with Christ, and finds in him and his work and utterances and spirit the answer to his spiritual needs.

With all due respect to Dr. Holmes' scholarship and his outstanding contribution to the religious thought of our day, one cannot but feel that here is an emotional outburst that has run away with sober judgment and appraisal.

I should hasten to add that if one desires to be inspired by Gandhi's simple faith and by his courage against tremendous odds, this is a good little book. Dr. Holmes has written from the full heart of a David who mourns the passing of his friend, Jonathan. In the outpouring of his soul there is beauty of language, vividness of narrative, and aptness of illustration. But great as were the influence and achievement of Gandhi's life and work, to deify him or even beatify him to the nth degree is foreign to Christian doctrine.

One of the rewarding chapters of the book is that on "The Wider Fellowship." Here the author has given us thumbnail sketches of Gandhi's contemporaries, such as Nehru, Desai, Tagore, Mme. Sarojini Naidu, Mirabehn, "Charlie" Andrews, Horace Alexander, to list a few.

If one keeps in mind the author's liberal theology and his fulsome emotion, there is much to be learned in this outline biography of the life and work of one of the world's great mystics. WILLIAM C. ZIMMANN

Dayton, Ohio

Book for "Modern Skeptics"

The Galilean Way. By Jeremy Ingalls. Longmans, Green. 266 pages. $4.

Women theologians have a hard time finding acceptance in what has long been a male-dominated science. It's possible to count on the fingers of one hand the number of women who have managed to achieve prominence in this field. In many denominations, theological seminaries are still closed to women.

But Miss Ingalls, like Georgia Harkness and a few others, has overcome this barrier of sex to accomplish some deep and original thinking about Christianity. The volume she has produced is a definition of her own belief, which she identifies as "Galilean Christianity."

Readers will find that her conclusions are not far from orthodox Christianity, but her viewpoints have been arrived at through patterns of reasoning which are unusual. She seems to believe that the entire history of mankind is reproduced in the life of each individual. Similarly, the development of religion from the most primitive animism to the highest culture recurs in every earnest seeker's search for God.

The highest culture, of course, turns out to be the pure religion of Jesus Christ. Throughout all history men have searched for a way that will lead to harmony with one another and with God. The quest has led them to the peak experience of selfless love. The life and teachings of Christ are the only evidence in history that this experience is actually the ultimate one to which all men must aspire.

Miss Ingalls is a poet who writes beautifully, with a fitting humility. She aims her book at "modern skeptics" and asks only that it may lead some of them to a purer and more secure faith. A. P. S.

Daily Devotions for a Year

Pathways of Prayer. Christian Education Press. 384 pages. $1.50.

Catchy and inspirational, aimed particularly at youth.

Be Still and Know. By Georgia Harkness. Abingdon-Cokesbury. 96 pages. $1.25.

Miss Harkness is a great Christian whose depth of perception and conviction has been evident in her many books. Each of these 86 devotional readings consists of a poem and a prayer. There is a balance between mystical and earthy concern in a book which many will find nourishing.

Books reviewed in these pages may be obtained from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, or at any of the ULPH branch stores.

OVERSEAS

NORWAY: Oslo. Oct. 1.—ALL broadcasting in Norway is in the hands of one corporation, *Norsk Rikskringkasting* (NRK). Its director is appointed by the government, which also appoints a "Broadcasting Council" consisting of men and women from various groups of the population.

During the last weeks there has been very heavy criticism against the leaders of the Norwegian broadcasting. The charge is: Why do children have no religious instruction on the radio, or any kind of religious program at all? There are special broadcasts for small children every day, and "the children's hour" every Saturday is exceptionally popular. The subjects of these programs are never from the Bible. There is music, singing, plays, and lots of stories, but never a word about God. This happens in a country where religious instruction (according to the Lutheran confession) is established by law in every elementary and grammar school.

The NRK has taken this stand for years. Now and then somebody has asked why this should be so, but no reason has been given. It now seems as if the church people will no longer just wait and hope for a change. Two church papers have strongly pointed out how unreasonable NRK's attitude is. They also compare the Norwegian broadcasting with the British (BBC), where there are special religious services for children, religious plays, Bible history, and so on. (The relation between state and religion is the same in the two countries, and so is the state of their broadcasting corporations.)

THIS CRITICISM has been echoed in the press all over the country. Most of the influential daily newspapers have made editorial comments. Some back up the broadcasting director, but, more commonly, the complaints are approved. There is no doubt that the majority of the people want religious programs for children. But the NRK is listening to a little group of psychologists and educators, who tell us that religious instruction has bad effects on the child mind. It may create fears or cause other mental disturbances.

HOWEVER, in the field of religious programs for adults, the NRK does good work. There are devotions with a short talk every morning, and transmission of a church service every Sunday, apart from talks, addresses, and other programs. In May this year the Norwegian Gallup Institute made an investigation to find out how many people were listening to the service (the high mass) on the radio. Results were as follows: 38 per cent said they were listening to the radio service every Sunday, 12 per cent every second Sunday, 32 per cent seldom, and 18 per cent never.

In the northern parts of the country the percentage of listeners is greater than in the southern; 44 per cent of the rural population listen every Sunday, the number in towns is only 28. In the North people generally have a much longer way to church than in the South, and, of course, town people more easily get to church than farmers do.

Taken as a whole, the numbers referred to above were surprising to most people here. We did not think so many people were regular listeners to the gospel. If a Gallup survey may be relied upon—and we think it fairly reliable—half of the Norwegian population is regularly listening to radio sermons and services.

—ENOK ADNOY

Evangelism Missions Are Under Way In Pacific Northwest Area

MORE THAN 2,000 LAY WORKERS were trained for visitation evangelism in the Seattle-Tacoma area during a week-long Regional Evangelism Conference held there from Oct. 18-25. Seventy-five congregations in the Puget Sound area took part in the program, which ended with twin Reformation rallies on Oct. 25 at which Dr. George Aus of Minneapolis was the speaker.

Coming soon after two large national Lutheran conventions had been held in the Seattle-Tacoma area — the ELC Luther League convention in 1951 and the ULCA biennial convention in 1952—the regional evangelism conference was expected to make a major impact on what is still the most unchurched metropolitan section in the U.S.

NEARLY 100 GUEST LEADERS concentrated on the area for the week's program of combined meetings and conferences. The mission got under way as guest preachers spoke at the morning services on Oct. 18 in almost all of the 75 Lutheran congregations in the area which are affiliated with member bodies of the National Lutheran Council. On the same afternoon, the 2,000 lay workers attended training and briefing sessions at Gethsemane and Bethany churches in downtown Seattle.

On Monday morning, the first of a series of luncheon and breakfast meetings for pastors was held. Starting on Monday evening, a series of evangelistic meetings opened in most of the participating congregations.

Serving as director for the project was Rev. William E. Berg of Minneapolis, director of evangelism for the Augustana Lutheran Church. ULCA leaders participating were Pastors Lloyd E. Jacobson and E. Dale Click of the Board of Social Missions staff.

The mission program concluded with mass rallies at Tacoma and Seattle last Sunday. Dr. Aus spoke in the afternoon at the chapel of Pacific Lutheran College, Tacoma, and in the evening at the Civic Auditorium in Seattle, which seats 6,000. By an interesting coincidence, the Seattle run of the motion picture *Martin Luther* started at that city's Paramount Theater on the same day.

Following the effort in the Puget Sound area, similar conferences were scheduled to begin last Sunday at Portland, Oregon, and Edmonton, Alberta, with the same general program to be followed.

AT PORTLAND THE MISSION will embrace 55 churches, many of which have scheduled preaching missions in conjunction with the evangelism effort. The ULCA leader for the area will be Pastor Click. The closing mass meeting will be in the form of a Reformation Rally on the evening of Nov. 1, with Dr. Lyle C. Burns, pastor of Messiah Church, Denver, as the guest speaker.

Rev. Clifton M. Weihe of the ULCA staff will be director of the Edmonton mission program, in which 35 NLC congregations are expected to participate. A similar plan was scheduled, with guest preachers appearing in the local congregations on Sunday, Oct. 25. Preaching and visitation projects are to be held the entire week in the participating congregations. The Rev. E. G. Goos of Edmonton is general chairman of the local committee.

KELSO COMPLETING ITS NEW BUILDING

GLORIA DEI CHURCH, Kelso, Wash., is moving forward to the completion of its new building. A progress dinner was held recently, with the Rev. H. Stanley Holman, Trinity Church, Longview, Wash., as speaker.

SMILING FACES AT SUNNYSIDE

Organization of new Our Saviour's Church at Sunnyside, Wash., Sept. 27 was a gratifying experience to these members of the congregation (61 adults, 39 children). Pastor Ernst H. Nygaard developed field. Dr. Karl S. Henry, Board of American Missions, officiated

MARYLAND:

Lectures Are Feature Of Pastoral Retreat

BALTIMORE—Dr. Jacob W. Heikkinen, professor of New Testament at Gettysburg Theological Seminary, gave four lectures on "The Gospel of Luke" at the Lutheran Ministers' Conference Fall Retreat at Jolly Acres Oct. 12 and 13.

THIRD ENGLISH CHURCH, the Rev. Arthur Foellner pastor, was dedicated Sept. 27. Former pastor Dr. L. Ralph Tabor preached the sermon. Ministerial sons of the congregation, Dr. W. Claude Waltemyer, the Rev. Albert R. Burkhardt, and the Rev. Paul F. Kramp, were speakers at a week of special vespers.

BALTIMORE Lutheranism's annual Reformation rally was held Oct. 25 in the Fifth Regiment Armory, with Dr. Marcus Rieke, speaker. Dr. Rieke is youth director of the American Lutheran Church.

DR. CHARLES CRESSMAN was installed as

PROUD MOMENT came for Mission Developer H. E. Pfeifer when he greeted congregation that turned up for first service at Fairfax, Va., Sept. 27. Seventy-eight persons were in attendance

associate pastor of St. John's Church, Parkville, by Eastern Conference President Howard H. Ritterpusch, Sept. 20.

THE REV. DAVID BOLLINGER was installed assistant pastor of Second Lutheran Church by president of synod, Dr. J. Frank Fife, Sept. 20.

THE REV. WILLIAM R. SUMMER assumed his duties as pastor of Church of Our Savior Sept. 15.

THE 32ND ANNUAL Maryland Synod Luther League convention was held at Gettysburg College Sept. 4-7, with a record-breaking attendance of 400. The new officers are: Dorothy Meyers, president; Paul McKay, first vice president; Betty Gebhardt, second vice president; Nancy Ortel, recording secretary; Larry Cameron, corresponding secretary; Ruth Gochenour, treasurer; Jack Wieland, evangelism secretary; Gilbert Askew, Christian vocation secretary; Dorothy Grove, missionary secretary; Margaret Stuff, recreation secretary; Barbara Kauffman, social action secretary.

LLOYD M. KELLER

MIDWEST SYNOD:

Film Actor Cites Need for Witnessing

MORE THAN 350 persons attended the annual convention of the Lutheran Brotherhood of Midwest Synod, Sept. 25, at St. Paul's Church near Leigh, Nebr. Featured speaker was Luther Vestergard, Hollywood, Calif. In the theatrical world, Mr. Vestergard is actor Paul Power, who has appeared in many leading movies, radio and television shows. He spoke on mission work of the Lutheran Church, and the need for personal witnessing, also of the work being done in Hollywood by the "Hollywood Christian Group," of which he is vice president.

Other speakers at the convention were the Rev. H. Althof, Russell, Kan.; O. E. Shelberg, Omaha; the Rev. H. G. Knaub,

NO COMPLAINTS

story of the week

ELIZABETH KIRWAN was just 23 when her brother, employed as an elevator operator in a New York City apartment house, was drafted into World War I. As he left for Europe, she applied and got his job.

For 35 years, she served the tenants of the Apthorp Apartments at Broadway and 79th Street. In addition to her cheery "good mornings," she made it her responsibility to keep a watchful eye on the health of those she served. If a tenant fell ill, Elizabeth waited for a lull in her work, then paid a quick call; she always managed to have a small bouquet of flowers for the sickroom.

Always courteous and cheerful, no one ever heard her lose her temper.

She didn't talk a lot but those who grew to love her said her philosophy of life was: "there's so much unhappiness in the world; why not try to balance the books!"

The morning of Oct. 6, Elizabeth got up early as usual, dressed, ate breakfast and went to her basement locker room to relieve the night operator. There, without warning, she collapsed with a cerebral hemorrhage and died five days later. She was 58.

PEOPLE OF MANY FAITHS filled St. Matthew's Roman Catholic Church three mornings later; hundreds followed to Calvary Cemetery to bury Elizabeth. Catholic, Protestant and Jewish people living in and near the Apthorp Apartments weren't too surprised when Elizabeth's doctor told them she'd had blood pressure of 280 for months. "That was just like her," said many, "never complained about anything!"

The tenants inserted a simple death notice in a local newspaper: "(We) record with deep sorrow the passing of our beloved and faithful employee, Elizabeth Kirwan, after 35 years of service and devotion."

In addition, at least 50 tenants and former tenants raised a "farewell fund" to pay funeral expenses, hospital bills and a headstone for her grave. —DICK SUTCLIFFE

MANITOBA TO LIBERIA

Commissioned in Selkirk, Manitoba, church on Sept. 20 were Mr. and Mrs. J. Konrad Polson. They left for Liberia with their two children Oct. 2. Mr. Polson will serve as business manager of mission in Monrovia

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MIDWEST SYNOD . . .

Bloomfield; the Rev. A. Peterson and the Rev. L. C. Pretty, Lincoln, Nebr.

Officers elected for the year include: President, William H. Suhr, Hooper; vice president, Richard Glaser, Norfolk; secretary, Verlin Wendt, Wisner.

MORE THAN 300 delegates and visitors attended the 35th annual convention of the Women's Missionary Society of Midwest Synod in Messiah Church, Grand Island, Sept. 29 and 30.

PASTOR JAMES C. SUTER was installed as pastor of St. Peter's Church in Hildreth, Sept. 6, by President Lorin J. Wolff. Pastor Suter transferred from the Nebraska Synod, where he served in Stamford, Nebr.

TRINITY CHURCH, Papillion, Nebr., approved plans for the first unit of its building program. Cost is estimated at $61,500. The Rev. Werner Welchert is the pastor.

ST. MARK'S CHURCH, Great Bend, held cornerstone-laying services Oct. 4 for a new church building. Date for the dedication service has been set for Nov. 22.

PASTOR FRED NOLTE, JR., Lincoln, Nebr., was recognized for outstanding work as a rural pastor by being invited to participate in the annual state 4H banquet in Lincoln.

SALEM CHURCH, Fontanelle, Nebr., held a service of rededication for its parsonage, completely renovated by the men of the church before the new pastor, the Rev. A. C. Baughman and his wife, moved in.

LORIN JOHN WOLFF

MINNESOTA:

Brotherhood Plans Banquet in St. Paul

FAITH CHURCH, St. Paul, will be host to the annual fall banquet of the Lutheran Brotherhood of Minnesota, Oct. 29.

MT. CARMEL CHURCH, Minneapolis, departed from the usual and on Oct. 8 at a dinner meeting burned the mortgage and laid the cornerstone of the new addition to their church.

WOMEN of the Central Conference Missionary Society convened at Red Wing Oct. 4-5. Speakers were Miss Helene Harder, missionary on furlough from Japan, and Mrs. Mildred Deal of Konnarock Girls'

GEORGIA TO INDIA

Dr. and Mrs. Herbert P. Stelling were commissioned in Resurrection Church, Augusta, Ga., for medical missionary work in India. They left by plane Sept. 29. Shown conducting service are Pastor Harvey L. Huntley and Synod President Charles E. Fritz

School. Named to office were Mrs. Carl Fagerlin, president; Mrs. Richard England, vice president; Mrs. John Rilling, secretary; Mrs. Hans Wien, treasurer; Mrs. Coris Crussell, statistician.

REFORMATION CHURCH, St. Paul, completed extensive improvements. Two morning services inaugurated during the summer will be continued throughout the winter months.

THE REV. HAROLD T. RASMUSSEN was elected president of the board of directors of Northwestern Seminary. The Pillsbury property east of the present administration building was purchased and will be known as the J. K. Jensen Building in honor of the man who was largely responsible for the organization and development of the school. Synod's approval has been requested for purchase of another property near the present site to be used for the erection of a chapel. Northwestern Seminary's enrollment is 75; 36 are from Northwest Synod churches.

THE REV. RAYMOND JOHNSON of Swanburg-Crosslake Parish resigned Oct. 4 to accept a call to the Ozarks. He will serve Kent Memorial Church at Lake of the Ozarks, Mo.

THE REV. GEORGE GERBERDING took up his duties as pastor at Grace Church, Deephaven, Oct. 15. PAUL L. WETZLER

NORTH CAROLINA:

Old Bell Will Call People to Worship

A BELL that once called Lutheran ministerial students to classes soon will be calling Lutheran lay people to worship.

The bell, silent now for more than 20 years, originally hung in the tower of old North Carolina College at Mt. Pleasant, established more than 100 years ago by the North Carolina Synod for the purpose of preparing young men for the ministry.

Its new home is in the tower of the new Calvary Lutheran Church, now being located from a business zone to the fast-

WELFARE

OESTERLEN CHILDREN'S HOME, Springfield, Ohio, has converted a girls' dormitory into six separate rooms, each of which is occupied by two girls. Project was completed this summer and is being used as an experiment in "more normal" living in institutional atmosphere.

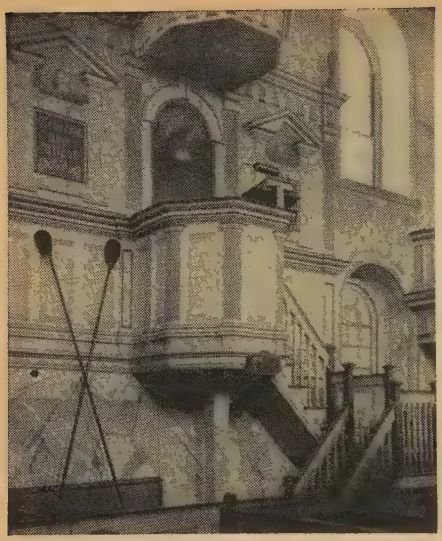
LUTHERAN WELFARE COUNCIL is advising agencies to bolster their usually meager incomes through application to philanthropic foundations. In a report recently compiled, the council noted that there are "approximately 1,500 corporation foundations (in the U.S.) nearly half of whose grants go to welfare." The council's report, prepared by Dr. Ambrose Hering, executive secretary, gives information on how to apply for a grant.

LUTHERAN MISSIONARY HOMESTEAD at Springfield, Missouri, held its annual meeting on the evening of Oct. 6. Established in 1947 by Pastor Carl O. Carlson, this Ozark Mountain retreat serves as a rest home for missionaries.

ACKERSON HOUSE, The Associated Lutheran Welfare maternity home on Mercer Island, Wash., has accepted one baby per week (on the average) for care, since the first of this year. The institution estimates each infant represents an expenditure of several hundred dollars.

LUTHERAN HOSPITALS and Homes Society at Fargo, N. D., welcomed the following new hospitals into its organization this summer: Lundberg Memorial Hospital, Creighton, Nebr.; Fallon County Hospital, Baker, Mont.; Campbell County Memorial Hospital, Gillette, Wyo.

INNER MISSION SOCIETY of Baltimore, Md., and vicinity has set $50,000 as its welfare goal for 1954. To chart the campaign, a dinner was held Oct. 1 in St. Paul's Church, attended by 250 workers from 69 Lutheran congregations. Milton Rehberger of Martin Luther Church is campaign chairman.



150 YEARS OLD

Sesqui-centennial of historic Bindnagle's Church, near Palmyra, Pa., was observed Oct. 18 at services at which Dr. Dwight Putman, president of Central Pennsylvania Synod, and the Rev. Reginald M. Dietz of Gettysburg Seminary, spoke. Church was built in 1803 by pioneer settlers at cost of little more than 900 pounds (less than $2,500). Note wine-glass pulpit, painting of John the Baptist under sounding-board

NORTH CAROLINA . . .

growing residential Wil-Mar section of Concord. The old college later became the Mt. Pleasant Collegiate Institute.

Due to the efforts of the Calvary Lutheran pastor, the Rev. Walter Yount, an alumnus of Mt. Pleasant Collegiate Institute, the century-old bell will now ring from the 97-foot tower of the new church, to be heard throughout the suburban area.

THEME for the 31st annual state Brotherhood convention at St. John's Church, Salisbury, Nov. 17, will be "Christ—the Hope of the World." Speakers for the one-day convention will include Dr. V. R. Cromer. Lenoir Rhyne College president; the Rev. David F. Conrad, Division of Negro Work, National Lutheran Council; and Merwyn C. Fuss, head of ULCA Brotherhood.

CAMPUS

GETTYSBURG College dedicated its new Christ Chapel Oct. 17. The sermon was delivered by President Emeritus Henry Hanson; many ULCA churchmen attended.

NEWBERRY College reports that some sort of campus record goes to Freshman J. Gordon Peery, son of ULCA Missionary Pastor and Mrs. John C. Peery (India) who traveled over 11,000 miles to enroll at his dad's alma mater.

MIDLAND College reports that 19 out of every 100 students on campus are preparing for full-time church service—ministry, parish work, mission field, teaching or nursing. Of the 64 "full-timers," 45 plan on entering the ministry. Lutherans make up 62 per cent of the student body of 335.

HARTWICK College opened its fall term with 317 students enrolled. New courses include: parasitology, elementary business statistics, history of eastern civilization, American constitutional history, modern Russian history. New faces include: the new president, Dr. Miller A. F. Ritchie, who said in his first address, "I hope that no student here will be merely an academic sponge, soaking up what professors say. But rather, that he will whet his mind against the whetstone of good teaching, testing what he hears and broadening his outlook . . ."

MUHLENBERG College began its fall semester with 678 students. Last spring, enrollment was 590. The freshman class included 260 newcomers to the Allentown campus. A new curriculum added this fall: a bachelor of science degree in business administration. Sixty-eight Mules are pretheological students.

CARTHAGE College's chorus and orchestra, augmented by local talent, will present Mendelssohn's "Elijah" Nov. 8.

GETTYSBURG College's fall enrollment as of Oct. 1 was 1,201.

NEWBERRY College's registrar reported 356 students on campus as class opened for the fall term. Lutherans top the list of denominations with 151 followed by Baptists with 91.

ST. JAMES' CHURCH, Concord, observed the 25th anniversary of its present church building with services, Sept. 6, in which three former pastors participated: Dr. Luther A. Thomas, of Miami Beach, Fla.; Dr. Voigt R. Cromer, Hickory; Dr. S. W. Hahn, professor at Southern Seminary, Columbia, S. C. The Rev. George R. Whittecar is pastor.

MT. HEBRON CHURCH, Hildebran, the Rev. R. Douglas Fritz pastor, celebrated 50 years of organized life and dedicated its new $23,000 parsonage, debt-free, Sept. 13. Former pastors who spoke were: the Rev. S. L. Sox, Greensboro; Dr. D. P. Rudisill, Lenoir Rhyne; the Rev. F. Curtis Morehead, Hudson; and the Rev. J. W. Lyerly, Salisbury.

HOLY TRINITY, Raleigh, the Rev. Raymond B. Bost pastor, has purchased a lot in the western section of Raleigh as the site for a future church home. It is hoped that ground-breaking will begin within a year and that construction will be completed within two years.

ST. STEPHEN'S CHURCH, Gold Hill, the Rev. Guy C. Cruse pastor, dedicated its new $20,000 parsonage Sept. 6, with Dr. F. L. Conrad, synod president, officiating. Mt. Olive, Cabarrus county, held a service of rededication Sept. 6 in connection with the congregation's 75th anniversary. Lebanon Church, Cleveland parish, celebrated its 60th anniversary Sept. 20.

CALLS ACCEPTED: the Rev. Wade F. Hook, campus pastor, Duke University, to Holy Trinity, Chapel Hill, effective Nov. 5; the Rev. T. C. Plexico, Union, Salisbury, to Jacksonville, N. C., as mission developer, effective Nov. 1. DAVID F. COOPER

OHIO:

Day School Formed By Dayton Church

COLUMBUS—When the nearby grade school became so crowded that first, second, and third graders were in school only half-days, Westwood Church, Dayton, seized the opportunity for spare time for Christian education classes. A Christian day school using the Weekday Courses has been organized for half-days for students of the first three grades, operating two days each week. Sixty-three boys and girls are enrolled and four volunteers, along with Mrs. Harold Althoff, parish visitor, and Pastor Carl Coad are teaching.

AUGSBURG Church, Toledo, the Rev. W. Carl Satre and the Rev. Robert S. Kinsey pas-

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OHIO . . .

tors, is celebrating its fortieth year and as a special feature is offering a pastor's symposium on Nov. 3 and 4. Speakers will be *The Lutheran* editor, Dr. G. Elson Ruff, who will speak on the first day on "Church and State" and give the essence of the Miller-Knubel lectures, not offered in this area this year. The second day's speaker will be ULCA President Franklin Clark Fry with his topic, "The State of the Church." Both lecturers will speak three times, at 10 a.m., 1:30, and 7:30 p.m. Pastors in Ohio, and nearby Michigan and Indiana are receiving invitations, along with Toledo laymen.

ANOTHER fortieth anniversary project of Augsburg is a $50,000 goal for debt reduction, completing a $30,000 indebtedness on a $180,000 parish hall erected in 1945.

CHRIST Church, Toledo, dedicated a $15,000 parsonage Sept. 13. At least 75 persons helped in building the 10-room home since construction was begun on Labor Day, 1952. Since January, Christ Church has been served full-time by Pastor William R. Makely, who for 10 years had been serving St. Luke's Church as well.

OHIO Luther Leaguers will gather on

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Oct. 30-31 at St. Mark's Church, Van Wert, for their annual state convention.

ST. LUKE, Yondota, in the Toledo area, celebrated its fiftieth anniversary Oct. 11-18.

TEN years ago St. John's Church, Miamisburg, was part of a three-church parish. Now all three congregations are staffed by their own pastors. A parish reunion on Sept. 27 arranged by Pastor J. S. Herold brought old friends together.

NEW SALEM Church, near Zanesville, celebrated its 100th anniversary last month. The Logan County rural parish is served by Pastor Philip A. Tammaru.

E. RUDOLPH WALBORN

PENNSYLVANIA:

Released-Time Schools Commence Seventh Year

ALLENTOWN—Released-time weekday church schools in Bethlehem began their seventh consecutive year this month with Lutherans carrying a heavy part of the city-wide interdenominational venture. Last year 747 of the 2,301 Protestant pupils were Lutheran children. There are 35 church school centers throughout the city, under a full-time executive director trained in religious education. Forty of the 109 classes meet in Lutheran churches.

In nearby Northampton four Protestant churches have weekday religious instruction after school hours. Two of them are Lutheran: Holy Trinity and Zion.

EXTENSIVE renovations were voted recently by Rosemont Church, Bethlehem, and Christ Church, Allentown. Rosemont will conduct a drive in February to meet the cost of replacing its present frame chapel with a new brick church. Christ Church celebrated its 50th anniversary recently with special services and a campaign to raise $150,000 for redecoration of the church, new electric and heating systems, and a children's chapel. Other congregations observing anniversaries recently were Im-

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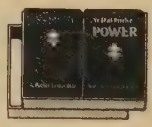

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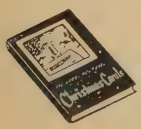

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DR. EARL RAHN, Philadelphia, was the speaker Sept. 23 when Holy Trinity, Northampton, rededicated its renovated Sunday school quarters. St. Mark's, Bethlehem, completed a six-year program of renovation with dedication of its rebuilt church organ. Dr. Charles Cooper, Ministerium president, spoke. St. Mark's WMS has been gathering medical supplies to send to a Lutheran physician in India, Dr. I. N. Joseph, who studied last year at St. Luke's Hospital.

MRS. HERMAN HAMMER of Argentina, and Dr. Herman Gilbert, ULCA Foreign Mission Board, were speakers at the fall convention of Allentown Conference WMS in St. Luke's Church, Allentown, Oct. 15.

LUTHERANS of Allentown will hear Dr. William Moyer, Scranton, at the city-wide Reformation service in Christ Church, Allentown, Nov. 1. Lutherans of Bethlehem joined other Protestants of the city in the annual interdenominational Reformation service in Central Moravian Church, Sunday evening, Oct. 25. Dr. John O. Nelson, Yale Divinity School, was the speaker. A Reformation service will be held in St. Luke's Church, Easton, Nov. 1, with Pastor Wallace Fisher of Lancaster as the speaker.

THE REV. HERMAN W. SCHLEIFER, for seven years pastor of Gloria Dei Church, Philadelphia, has accepted a call to Salem Church, Bethlehem, effective Nov. 15, where he will succeed the veteran Pastor G. Franklin Gehr.

THE REV. BYRON STAUFFER, mission board pastor at St. Timothy's, Allentown, was installed Sept. 20, as first pastor.

JOSEPH L. EDWARD, son of St. Stephen's Church, Allentown, was ordained by Ministerium President Cooper Sept. 13 at a service in his home church. He will begin work this month in Butler, Ind.

HENRY W. SYNDER, JR.

New Conferences Meet, Reorganize

LANCASTER—Three unusual meetings were held at Holy Trinity Church, Hershey, on Oct. 12. In the morning the

Lancaster Conference of the Ministerium of Pennsylvania and the Harrisburg District of the East Pennsylvania Conference (Central Pennsylvania Synod) met in separate rooms, after a united communion service, to vote themselves out of existence.

In the afternoon, East Pennsylvania Conference met in annual session, heard addresses by Synod President Dr. Dwight F. Putman and other synodical officers, and then voted itself, too, out of existence as of Oct. 26. On this date the new Lancaster Conference and the new East Pennsylvania Conference of the Central Synod were to meet for organization at Emmanuel Church, Lancaster, and Zion Church, Hummelstown, respectively.

One of the significant changes will be the new constitutional provision for the churches of each conference to have official representation in the organization set up for the care of older people and other inner mission responsibilities.

AFTER a year's ministry at Zion Church, Marietta, Pa., the Rev. V. L. Fulmer reports the largest gains in membership in the history of the church—35 by adult baptism and confirmation and 22 infant baptisms. Plans for a new parish house are being considered.

ERNEST J. HOH

Northumberland Church Ministers to Migrants

NORTHUMBERLAND—Migratory Negro workers who drifted here during the summer to work in bean and tomato fields received a cordial invitation to participate in services at nearby Trinity Church, and were welcomed by the congregation and Pastor Luther A. Gotwald, Jr.

The church extended its first invitation last year, but none of the migrants—nearly

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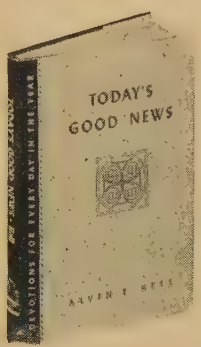

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PA.: NORTHUMBERLAND . . .

all of whom come up from the deep South —responded. This year the invitation was repeated, and half a dozen persons from a workers' camp attended a service at Trinity.

Gradually, more turned out.

A few Negro children were enrolled in Sunday school and attended faithfully all summer. One teacher noticed a marked improvement in the deportment of some of her problem children who were now setting good examples for the visitors. On Homecoming Day in August the children of the migrant workers stood up as part of the junior department to sing a special number.

One woman, seeing the ragged clothing worn by the workers during the week, went home and filled a box with old but usable clothes, while her daughter shared one of her coloring books with the children. Other children close to the camp lent their toys and bicycles to the Negro children. One church councilman was seen taking the children for rides on his motorcycle. Another reported to the pastor that an aged woman worker was ill and in the hospital. The tip was heeded with a pastoral call.

A young Negro attended the Luther League meeting and took part in the discussion, telling how they conducted their meetings in the South.

"The members of Trinity congregation have proved that they are truly Christian, and are fitted to minister to these migrants," says Pastor Gotwald proudly.

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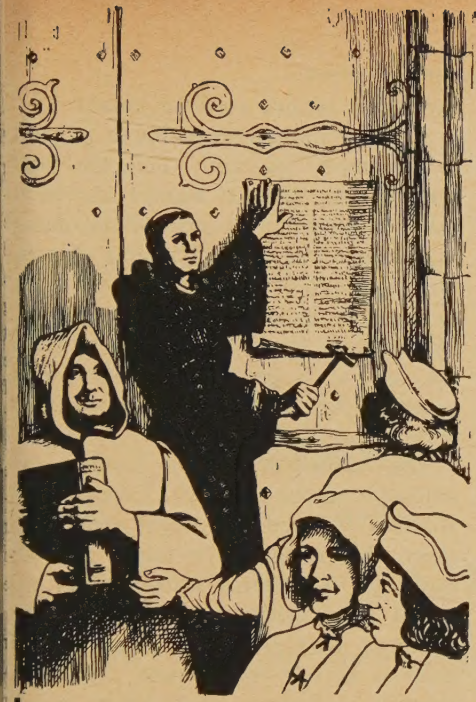

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IN CONCLUSION . . . . . .

THERE'S NOTHING we prize more than our freedom and the "sweet land of liberty" which assures it. Men from every other continent in the world look with envy toward the privileged lands of North America.

But where did this liberty come from? Surely not from England, for our forebears shook off her tyrannical yoke. Nor from France and Italy, for they were still feudal strongholds when the U.S. was formed. Nor did it originate in Roman Catholic culture, always associated with authoritarian states like Spain.

Strangely enough, indirectly at least our liberty is due to a German—Martin Luther. Adherents of the doctrine he proclaimed came to these shores that they might enjoy civil and religious liberties, both of which find their origin in the gospel of Christ. The founders of what we now call American democracy based it upon the principles of religion and of personal faith which Luther had renewed. A century later President U. S. Grant could still say "The Bible is the sheet anchor of our national liberty."

WHEN LUTHER led men back to a right understanding of God, he had made no new discovery. It was simply a return to Jesus' teachings of the truth that makes men free, in body and soul.

In the Old Testament, Isaiah had prophesied of one who would "proclaim liberty to the captives and the opening of prison to them that were bound." Seven centuries later Jesus read those words in a synagogue at Nazareth and said, "This day is this scripture fulfilled in your ears." And many more centuries had passed when a bell rang in Philadelphia to proclaim the signing of the Declaration of Independence—a bell inscribed with those ancient words of Isaiah!

At the Reformation season it is good to remember reverently that the high level of our national history has been made possible by the man whose name is proudly borne by the Lutheran church. He restored to men their God-given right to freedom from ignorance and superstition, from legalistic chains, and from the fear of a powerful church which paralyzed men's hopes and chilled them with threats of purgatory.

The principles which Luther expounded spread through Europe like wildfire. As men took them joyfully to heart, they released the forces that we now call "The Reformation." They resulted in a cleansed church with the Word of God as its sole authority and faith as its sole requirement. Thus was brought back the spirit of liberty which had first been taught by Jesus Christ.

IT WAS MORE than coincidence that during Luther's lifetime a new continent was discovered. Freedom-seekers who adhered to the biblical faith revealed in God's Word made that new continent their homeland, and America became the land of liberty—under God.

A favorite theme of humorists deals with a man stranded on the roof of a house, while someone carts away the ladder on which he climbed up. But it wouldn't be funny if it happened to us. The Reformation faith is the ladder on which men have climbed to freedom. We need to hope, pray and work that our generation doesn't forget the true, evangelical foundation of our national achievements. If we lose the means by which we have reached this height, we will lose our liberty as well.

—ALBERT P. STAUDERMAN

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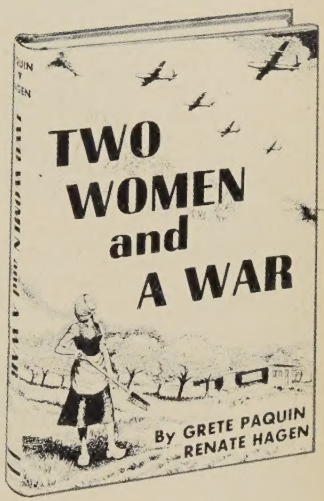

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An unusual war story, this book describes not the battles but the effects of war upon the lives of two women. Their diaries present vivid details of life in a country whose armies are slowly being defeated in battle. One of the women finds solace in clinging to her home, her friends and her church. The other, deprived of her husband, uprooted from her home, is forced to find a new way of life for herself and for her children. Both of them are searching for meaning and strength in a changing world. Their attitudes towards their own responsibilities as Germans for the wrongs committed by one party in their name makes this an outstanding record of information about the frame of mind of a former enemy nation.

Brooks Atkinson, Pulitzer Prize winning journalist, in a letter to Frau Paquin:

"I have read your book with the greatest of pleasure. I had not realized that any Germans went through the last war with attitudes so much like my own. . . . Your record of war from the German point of view is unlike anything I have read."

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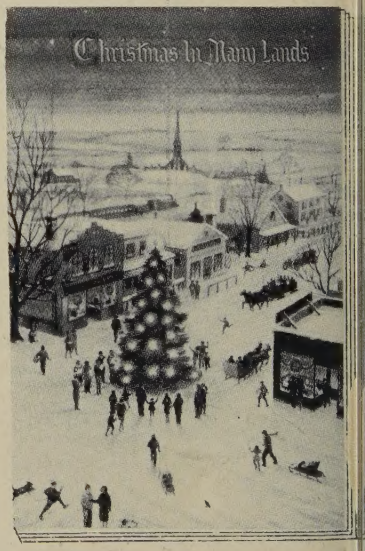

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